

STORIES
GREAT and TRUE



They shadowed different men who might carry the diamond
(See page 11)

STORIES

GREAT AND TRUE

(NUMBER ONE)

By

ROBERT BRUCE THURBER

First Edition Registered. February 15, 1939

PUBLISHED BY
THE ORIENTAL WATCHMAN PUBLISHING HOUSE,
SALISBURY PARK, POONA, INDIA

CONTENTS

	Page
Dangerous Diamonds	7
The Hawk and the Turtle	17
The Man With the Stepping-Stone Head	20
Ai! Ai!	24
Mosquito Bites That Opened Prison Door	28
The Man Who Was Too Hospitable	31
Something Cold From India	36
The Man Who Plants Pearl Seeds	39
"To Err Is Human—To Forgive, Divine"	44
The Ugly Slave of Ancient Greece	47
The Enemy of All of Us	52
The Girl Who Didn't Believe in Banks	55
The Gleaner Maid of Bethlehem	62

FROM CAPTIVE BOY TO PRIME MINISTER

The Fall of a Great City	.	75
The Young Men Are Tested	..	79
The Great King Dreams a Strange Dream	.	82
The Fiery Furnace	.	89
A Hard Lesson	..	93
Babylon Falls	..	96
The Lion's Den	..	103
The Dream of the Four Beasts	.	108
When Judgment Will Begin	..	115
Daniel's Last Dream	..	123
The Time of the End	..	126



As he looked about, he saw among the stones what he thought was a broken bottle

DANGEROUS DIAMONDS

IF ALL precious jewels, diamonds are thought to be the most precious. They sparkle as if they had light in themselves. Indeed, after being in bright light, they will sparkle in the dark. And they are harder than any other stone that men know. In Africa and India miners dig great holes in the ground, seeking for diamonds hidden away among the rocks. Because there are so few of them in the world, because so much work is required to find them, and because nearly all of them are so small, diamonds, and especially the large ones, cost large sums of money.

One day at noon, when the miners were eating their lunch, the manager of a large mine in South Africa was walking along where the men had been working. As he looked about, he saw among the stones what he thought was a broken bottle. He pried it loose with his cane, and picked it up. It was the largest diamond that any man has ever found. When cleaned and polished it was as large as a man's two fists put together, and it weighed nearly a pound and a half. It was pure white and very beautiful.

The people of that part of Africa decided to make a present of this most precious of all diamonds to the King of England. But England is thousands of miles away by train and ship from where the diamond was found. How could they take it to the King without its

being lost or stolen on the way? Thieves would risk their lives to get it, for it was worth a fortune.

Every one was interested to see how the diamond would be guarded as it was taken on its long journey. The newspapers told what train and what ship were to have the honour of carrying it. All over the country there was much excitement over the big stone.

One night four strong men armed with guns left the mine. One of them carried a leather case; and they all kept close watch over the case. Soldiers went with them on the train, as it sped away to Cape Town, where they were to take ship for England. When they were on board the ship, the leather case was put in a strong safe and carefully locked in. Two at a time, the four men stood guard over the safe night and day during the voyage.

When the ship arrived at the port in England, many armed policemen were ready to go with the four men as they took train to London, where the King's palace is. At the city, the four men were taken with their leather case to a room, and there, with the door securely locked, the case was opened before the officers of the government. All were very eager to see the famous diamond.

They reached into the case, and took out,—a lump of coal.

All this was done to make thieves, who might want to steal the diamond, think that it was in the leather case and well guarded. Meanwhile, the real diamond had been wrapped up in cotton, put in a common cardboard



The leather case was carried on board ship at Cape Town

box, and sent by post to England. And it got there safely.

.

In Amsterdam, Holland, a few years ago there lived a young diamond cutter. He had a wife and baby, and was very happy. The best diamond cutting and polishing in the world is done in Amsterdam. This young man, whom we shall call Hans, worked for a man who did a great business in diamonds. Every one who worked there had to be honest and very careful, as you may suppose.

One day the head man came to where Hans was working at his bench, alone in a little room, and in a low voice said, "Hans, I want you to do something for me. The diamond you have been working on is, as you know, worth a large sum of money. When it is finished, I want you to take it to Bombay, India, for it belongs to a diamond merchant there. I would insure it and send it under heavy guard; but that costs too much. Times are hard; many diamond cutters want work, so I have had to do this one very cheaply. I cannot afford to pay much to have it taken to Bombay. So you must take it. You are a workman here, and no one will think you have the diamond "

Hans was very much surprised at this. He hardly knew what to say. He had never been outside of his own country, and would have liked very much to take the trip across the ocean and see the great country of India, of which he had heard so much. But to take a

diamond as costly as this one! If robbers should find out that he had it, they would kill him and take it away from him; for he could not think of letting any one have it without fighting to the death to keep it.

He thought of his nice home, of his beautiful wife, and pretty little baby, of how much safer it would be to stay right there and polish diamonds all his life, rather than to risk his life for this one diamond. But his employer's word was law to him. He was glad that he was trusted. His employer was sure he would not steal the diamond himself. After thinking about it a long time, he said, "I will go."

"Good," said the head man, "be ready the day after tomorrow, when the ship sails. I have made all preparations."

Hans went home and told his wife. They talked about it far into the night. She did not want him to go and leave her and the little one. He had never left them before, and he might never come back; he might be killed. But she was proud that he could be trusted. So they prayed for God to protect him on the journey, and were content.

But somehow some thieves heard about the precious stone being sent to India, and they shadowed different men who might carry it there. Perhaps they paid money to some dishonest man working at the same place where Hans worked, to tell them when diamonds were sent away.

Without telling any one else that he was going, the careful Hans slipped on shipboard with the diamond

sewed in a bag inside his shirt, and tried to keep out of sight as much as he could. But the first night out he saw that two keen-eyed men had the cabin just across from his. They looked at him sharply as he went in and locked his door. He did not like the looks of their faces.

He spent a wakeful night. But no one disturbed him. The next morning the sea was rough; but Hans got up early in spite of his feeling a little seasick, and went to breakfast. The two men came also, and *had seats on either side of him*. His fears arose anew. But they were friendly, and wanted to talk. He could not very well get away from them. A seat at table on ship-board is given each passenger by the steward; and he always sits in the same seat.

His seat mates had been to India before, they said, and were ready to tell him all about what he would see in Bombay; and offered to take him around to see the sights. Soon Hans was talking with them freely, and forgot his fears. After breakfast they went on deck and played some games. Well, thought Hans, the voyage is going to be very pleasant.

That evening, when Hans decided to go down to his cabin and read a little before going to bed, his two friends of the day insisted on going, too, and boldly came into his cabin and sat on the berth, to visit, as they said laughingly. In the course of their talk, they wanted to know all about him, his business, why he was going to India, if he had much money to spend, and many other things. They were free to tell him that they were



Hans lowered his voice and almost whispered, "I have in my pocket one of the largest and most beautiful diamonds you ever saw"

travelling salesmen, and had been in many parts of the world. It was late when Hans finally got rid of them and went to bed. He had told them as little as he could about his business; but his fears returned as he thought of how friendly they were getting.

He could not sleep till he had thought of a way out of his difficulty. The following day his pick-up friends kept close to his side wherever he went, and became more friendly than ever. In the afternoon they were all three standing on deck, exchanging ideas about different things, when Hans lowered his voice and almost whispered:

“You two are good friends of mine, and I should be able to trust you. I am going to tell you a secret. I have in my pocket one of the largest and most beautiful diamonds you ever saw. I am taking it to a diamond merchant in Bombay, from the man I work for in Amsterdam. Would you like to see it? It’s a beauty!”

As he spoke his two friends looked at Hans with mouths open. Then they looked at each other; and Hans thought he saw the faintest wink. Yes, one of them said, they would like to see that diamond, since they had never seen a large one before.

Hans took the stone out of his pocket and held it in his hand. The men’s eyes flashed behind his back; but they did not act very much interested when he was looking at them. It was a beauty, they agreed.

“A valuable stone,” he whispered, “and I’ve got to take good care of it. I wouldn’t show it to everybody.” He wrapped it up, and put it in his pocket again.

In a little while one of the men excused himself and went below. The other soon followed him. Hans was left alone for the first time. But he was far from happy. He had taken a great risk, and he knew it.

His two friends were still friendly; but they left him much more alone for the remainder of the voyage to Bombay. And he was glad of that. He noticed them from time to time trying to make friends with some of the other passengers.

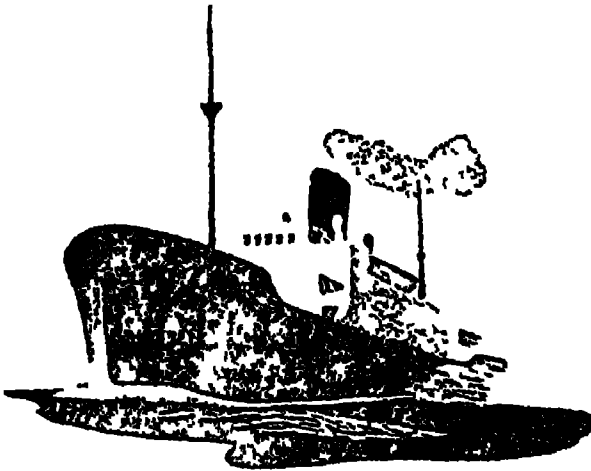
When the ship docked in Bombay, Hans went directly to the diamond seller, and turned over the stone. With a receipt for it in his pocket, he walked down the streets of India's gateway city. He was standing on a corner when someone touched him on the shoulder. He turned to confront his two friends of the ship. They looked far from happy.

"Friend Hans," muttered one of them, "that was a good game you played with that paste diamond. Perhaps you don't know; but in these days they can make diamonds out of paste that look so much like real ones that no one but a man who works with diamonds can tell them apart. We knew there was a man on that ship who was bringing a valuable diamond to Bombay, but we didn't know who he was. At first, we were sure you were the one. But when you showed us that stone of yours, we knew no man would be fool enough to show a real diamond like that. So we left you, and tried to find out who had the real stone. You must have been sent to lead us off the track, and you did for a while. The trouble is, we never did find the man who had the

real stone. But, forgetting that, that paste one of yours was pretty good. Would you mind letting us glance at it again?"

"Sorry," answered Hans, "but I have just delivered my stone to the man to whom I brought it. It was a real stone. I work with diamonds."

The men frowned, looked hard at innocent Hans, and hurried away



THE HAWK AND THE TURTLE

A HAWK went sailing through the air one summer day, not flapping his long wings at all, yet moving in circles round and round. His legs were ragged with feathers; his claws were long and sharp; and his beak was hooked so he could tear his food to pieces. His eyes were very keen as he looked down at the ground and longed to see a chicken or a rabbit that he could catch and eat. But there were no chickens or rabbits in sight that day.

Closer and closer to the earth he circled, and then he spied a little yellow and black head moving out and in among the leaves on the ground. Here was something good to eat, no doubt.

Like a flash of lightning he swooped down upon it. One of his claws reached for the little head, but missed it; and then two hard edges like teeth came together on that claw, and held it fast. Mr. Hawk was very much surprised. He flopped to the leaves for a moment; and then spread his wings to fly along the ground.

The little animal that had trapped him was a turtle. Some people call him a tortoise. Perhaps you have seen one of these land turtles as you have walked in the jungle or fields. He has a very hard shell on his back, as hard as a stone. And underneath is shell, too. But the shell underneath hinges in the middle.

When he wants to go to places and see things, the shell doors open, out come four legs and a head, and he waddles along slowly. But when he thinks something is going to hurt him, he draws in all five of them quickly, claps his shell tight, and cannot be opened easily.

The big hawk had gotten his claw inside that turtle's shell, and the scared turtle didn't know what hit him; but he knew to close up in a hurry; the claw was caught, and there both of them were. The big bird flapped and pulled and tried to fly, but the turtle was a little too heavy for him. How he would have liked to have gotten up beyond those tree-tops again! Next time he would be more careful what he pounced upon for a meal. The turtle didn't want him either, but when turtles are afraid they close up and will not let go.

Through the trees and across the grassy places they went, the hawk dragging the turtle, his foot bleeding, his wings very tired with the long struggle. They went into a ditch by the side of the road, the poor turtle being bumped around a lot, but still holding on.

At that moment a motor car came that way. One of the men in it saw the hawk flapping its wings and trying to rise. The car came to a stop, and the men ran back to see what was the matter. No one had ever seen anything like this before, they said to each other. A swift-flying hawk caught by a slow land turtle! Who ever heard of such a thing?

They caught the strange pair, brought a screw-driver, and pried the turtle's shell open. As soon as the hawk was loose he flew to the tree-tops on happy wings, and

was soon far away, only a speck in the sky. But the turtle closed up tight again, oh, so tight!

The men took him home with them and kept him. But he was so scared that for many days he would not open his shell. He almost starved to death before he would open up and stick his head out to get something to eat

This is the story the men told; and as they were truthful men, I believe it is true. But we would say, if we were asked about it, that a turtle couldn't catch a hawk.



THE MAN WITH THE STEPPING- STONE HEAD

IN THE thick jungles of Upper Burma, tigers prowl, elephants linger in the tall grass, wild deer bark like dogs, bright-coloured pheasants scurry through the bushes, cheetahs lie in wait for dog meat, wild boars root, and monkeys chatter and howl in the tree-tops all day

My Burmese friend told me of a hunting trip which he made in that country. The *sahib* came to him, and requested his help for a deer-shoot the next day. It was great sport, he said, but it is difficult to get within gun-shot of the creatures. So they went together.

There was a law which forbade a Burman carrying a gun; so all he could do was to hunt with his eyes, and his voice, and a big stick. His part of the hunting was to stalk the deer, to turn them back toward the hunter. He was stationed at the head of a long ravine, up which the animals were expected to flee, and told to make himself inconspicuous. That was all.

He soon found there was little excitement about his part of the sport. He stood alone in the deep, dark forest for a long time. No sound of gun or animal, and the hours dragged wearily.

Then he began to think about the possibilities if the fugitive deer should come his way. There was nothing



So the monkeys came on, straight for his tree.

to fear from them. The wind was blowing in the direction from which they would come, they would scent him and turn back, and they were harmless anyway. On the other hand, the man with the gun might get too close, mistake him for a deer, and fire at him. Such things had happened. So he decided to stand close beside the trunk of a large tree, the branches of which forked out just above his head.

More time passed, and still no disturbing sound stirred the jungle fastness. He was getting tired of his part of the fun, acting as a deer-scare and nothing else. He walked round and round the tree. He climbed up on one of its low boughs and sat swinging his legs. He got down again and stood beside it.

Then, from far away along the tree-clad hill-side, came a familiar sound—the haloo of monkeys. Soon the calls grew louder, and, multiplied in a score of throats, echoed from the far hills. Evidently they were big fellows and were coming his way. Nearer and nearer they came, seeming to play follow-you-leader from tree to tree, for they did not descend to the ground at all.

My friend's hair began to rise, and cold chills ran up and down his back. These monkeys are not usually dangerous; but perhaps the mothers were carrying their young and apt to be ugly when encountering anything that would seem to be danger. A man without a gun would be no match for a pack of such jungle creatures

Dread fear took hold of the stalker's heart. The deer were forgotten. He was too scared to move. Fortunately his clothing was old and drab in colour. He flattened his body out against the tree trunk, and tried hard to look like part of it, with his protective colouring, or like something else which belonged there.

So the monkeys came on, straight for his tree, one after the other in a long line. The leader stepped on a limb near the man's head, then on his head, and went on. And the next monkey did the same, and the next, and the next, till the whole troop used his head for a stepping-stone, without seeing what it really was.

He wanted to yell, but his throat was so dry his voice made no sound. He wanted to run, but he seemed to be rooted to the spot, like the tree. When the monkeys were out of sight in the jungle, he lost no time getting out of that vicinity, deer hunting or no deer hunting.

So fear may make one do the wise thing, when courage would make one foolish. When you don't know what to do, do nothing.



AI! AI!

THERE was a trader who lived in a certain village, and he hired boys to do his garden and housework. He was unfair, and took advantage of his servants in every way he could. He had a favourite trick which he played on them in order to get work done for nothing.

When a boy applied for a position in his household, the trader would tell him he would be hired on one condition—that he must do exactly as he would be told. He must go on trial for a month, and if at the end of that time he had disobeyed in one particular, then he was not to get any wage. The boy would gladly agree to this, especially as the wage offered was high.

Near the end of the month, the master would call the boy and tell him to go down to the market place and buy some *ai-ai*, that is, a name made up of an expression we use when we are in pain. When we burn our fingers we may exclaim, “Ai!” The master put two such exclamations together, and told the boy to get some *ai-ai*. Of course there was no such thing in the market or anywhere else, but that was the trick.

The boy would go to a shopkeeper and ask for *ai-ai*. The shopkeeper would say he never heard of such stuff. He would scratch his head and ask the boy to tell what sort of food or other material it could be. The boy didn't know, of course, and would make the rounds of the different shops in vain. Finally he would

return to his master and say that there was no such stuff in the market. But the master would insist that there was, and would send him back for it, saying that he was especially fond of *ai-ai* and must have some.

But the boys he hired could never find it. So he claimed at the end of each month that they had not obeyed as they had agreed to do, and they were not to receive any wage. He tried this trick as long as he could get work out of them without paying them, and each in turn would leave in disgust.

But at last he hired one boy on those terms who was his match for wits. As usual he went to the market to buy the *ai-ai*. By this time the merchants treated the whole affair as a joke. The first one approached told him he had had some *ai-ai*, but was just out of stock; would he come back tomorrow, and there would be a new stock. The next merchant directed him to another, some distance away, who was sure to have some. And so he was shunted all over the place, to the great glee of the merchants and loafers about the streets.

Soon the boy learned that he was being made a fool of by his master and by the merchants, so he sat down on the doorstep of a shop, and thought it all out. And he saw through the trick.

With a coin he had in his pocket he bought a coloured glass bottle with a fairly wide mouth. Then he went out into the jungle near by and, after turning over a few flat stones, found a scorpion, and put him into the bottle. If you don't know already, a scorpion is

an insect about an inch or two long, black in colour, with an up-curved tail. In the end of this tail is a sting. When a scorpion gets angry he shoots that tail over his head and stings, with the quickness of lightning and the force of a bullet. And a scorpion sting is about ten times more painful than a bee sting, if you know what that is

Next, the abused boy hunted around till he found a hornet, which is something like a bee, but worse, managed to catch him with the help of his tunic, and put him in the bottle with the scorpion. Inside that bottle it was dark, hot, and close. And hornets and scorpions do not live happily together anyway. They fought savagely, and by the time the boy reached home they were so thoroughly angry that they were ready for anything.

"Did you get the *ai-ai*?" asked the master.

"Surely I got it, sir," answered the boy.

The master was surprised at this, and hardly knew what to say, but he would not dare show his surprise before the boy.

"Let me see the *ai-ai*," he demanded.

"It is in this bottle," the servant said confidently, "and you can't see it. But just stick your finger in and you can feel it."

So the master, curious to know what the boy had that he called *ai-ai*, stuck his finger boldly into the bottle neck.

"Ai!" he yelled, as the hornet stung him on the end of the finger. And he danced around with pain. But he was ashamed to admit that the boy had gotten the best of him. So he calmed down, though his face was contorted with pain.

"Oh, sir," said the boy, "you do not really know yet how good this *ai-ai* is. Stick the finger of your other hand in and see. It is wonderful *ai-ai*, the best I could get in the market. Try again."

The pain was easing a little, and the master didn't want to have to pay that boy a month's wages. And a hornet has only one sting. So he pretended not to be convinced. This time he put his other index finger into the bottle—and the scorpion stung him with the shot of a red-hot needle.

"Ai-ai! Ai-ai!" he screamed.

"There, master," said the boy, "you have your *ai-ai*."

It was a painful lesson, but the hard master learned it. He stopped playing tricks on his servants, and kept the clever boy in his employ.



MOSQUITO BITES THAT OPENED PRISON DOORS

● ONE summer many people became sick with a strange illness. It made them sleep much of the time, and so it was called "sleeping sickness." The doctors called it *en-ceph-a-li-tis*; but sleeping sickness is so much easier to remember. Many of those who were ill with it slept and slept till they died; but others got better.

The doctors all over the country did everything they could to keep more people from catching the disease; but it was new to them, and they didn't know what caused it, and they didn't know how to cure it. Was it something people ate or drank that made them ill this way; or was there some little germ floating about in the air that they breathed; or what was it? The sick ones didn't seem to catch it from some one who already had it, for many would take it who were not anywhere near those who were ill with it.

Then the doctors remembered something. Long years ago, when a great canal was being dug, many of the workmen who were digging it took ill with yellow fever, and hundreds of them died. This was the Panama Canal, that great ditch that was cut across the narrow strip of land that holds North and South America together. It was cut in order that big ships could sail from the Atlantic Ocean to the Pacific Ocean without going thousands of miles around South America.

Now the Panama Canal is in a hot, wet country; and there are millions of mosquitoes there. They bit the men who worked on the Canal. So the doctors thought that perhaps the yellow fever was carried from a sick man to a well man by the mosquitoes; but they were not sure. The only way they could be sure was to take a mosquito that flew around a man ill with yellow fever and had bitten him, and have that same mosquito bite a well man and see if the well man got the fever.

Finally a young doctor, who was brave and wanted to save all the lives he could, offered to let a yellow fever mosquito bite him to see if he would take the awful disease. He did take it, and had to die, giving his life for others. But in that way they knew that men got yellow fever from the bites of a certain kind of mosquito. Then the government cut down all the trees and bushes along the canal, put oil all over the water where mosquitoes hatch, and so killed all the mosquitoes. And they finished the Canal without any more illness or death from yellow fever.

Now the doctors remembered all this, and they thought that perhaps mosquitoes were making people catch the sleeping sickness also; because it was summertime, when mosquitoes were plentiful. But alas, there was no doctor or other person who was brave enough to offer to let it be tried out on him.

Then the Governor of the country had an idea. In a large prison were many men who would have to stay there for years because they had broken the laws. But

a governor can always pardon a man in prison and let him go free. Usually governors do not do this, for it would not be best. They usually let men go free who have been good in prison and who promise to keep the laws if they are allowed to go free.

This Governor picked out ten men in the prison, of those who were willing, and told them that if they would let mosquitoes bite them, which had been around people ill with sleeping sickness, he would let all ten of them go free after thirty-two days. This meant that if mosquitoes really did carry sleeping sickness, these men would get sick, and some of them would be sure to die. Freedom would do them no good if they died.

But they were willing to risk death in order to get a chance to be out of prison once more. And, too, they would be helping the doctors find out how to prevent sleeping sickness and to save many lives.

So the ten mosquitoes bit the ten men, and they were all put to bed and watched, to see what would happen.

But nothing happened. Thirty-two days went by, and the men were just as well as ever. And weren't they happy! The Governor set them all free; and they marched down the street from the prison, singing.

That's how mosquitoes opened prison doors.

But still the doctors do not know what causes sleeping sickness, nor how to cure it. Let us hope they find out soon.

THE MAN WHO WAS TOO HOSPITABLE

THE Arabs of the desert are noted for their great hospitality. They treat strangers even better than their own people. This is a tradition among them, and they are very proud of it. Their manners toward one who claims their hospitality are beyond reproach.

This trait comes to the Arabs by inheritance. Abraham, their forefather, through Ishmael from whom they have descended, went out of his way to bring strangers to his home, and entertained them royally. The Bible tells of his thus entertaining three angels at one time, angels who appeared to him like men.

The following is a true story of Arab hospitality that went too far for justice, and is related by an Englishman who was witness to the incident. It shows how the men of the desert are hospitable to a fault.

Shereef Hamed lived in his tents at a small oasis among the sands, and owned many camels and flocks of sheep and goats. He was rich according to the standards of his people, and cultured in the high traditions of his tribe. He was middle-aged, and had a noble son and a fair daughter, almost grown. His children were trained in directing the herdsmen as they tended the flocks rambling over the desert in search of grass.

One day, as Shereef Hamed sat at ease in his tent, a servant rushed into his presence in great panic, and announced that a burly man from a distant tribe had



Shereef Hamed... started out with a force of men on the hardest camels he could muster

suddenly attacked his daughter while she was out with the herdsmen, and had tried to carry her away. But the herdsmen had overpowered him, and were at that moment bringing him in.

The father was extremely agitated at the terrible news, but remained calm and collected as he waited for the captive to be brought before him. Soon the fellow appeared in the tent door, rough and dishevelled, and held tightly by three attendants. Before any one else could utter a word, the culprit shouted out, "I claim your hospitality."

Now the custom of the desert is that hospitality must be granted if it is claimed, even though by an enemy. That is, the form must be carried through and the vilest criminal must be treated well under such circumstances. Shereef Hamed's heart was burning with anger and vengeance, but the pride of his people was so strong upon him that he would show the stranger every kindness, according to custom, till the next day. He must be fed, given a bed to sleep on, given the swiftest camel in the herd the next morning, and allowed three days' start over the desert to escape. After that, hospitality was considered at an end, and the avenger of blood could catch him and kill him, if possible.

All this was carried out to the letter, and the fellow rode swiftly away, with food and water supplied by his host. His home country was hundreds of miles distant. Shereef Hamed waited impatiently the full three days, and then started out with a force of men on the

F—3

hardest camels he could muster. They knew the short cuts and the easiest ways across the dunes, and travelled night and day without halt. Even then they could not have overtaken their prey if he had not lost his way for a time. After several days they came upon him, struggling with his exhausted steed to make good his escape.

The tradition of the desert has it that the nearest of kin must alone avenge a wrong; and if he is not able to do it, it may not be done by any one else, and the criminal goes free.

On the open sands a circle was formed by the men and camels, and in the centre of it Shereef Hamed and his stalwart enemy stood facing each other. They were stripped to the waist, and each had a dagger. They were to fight it out alone, and let Allah grant justice to the right.

Back and forth and round and round over the shifting sands parried and thrust the desperate antagonists, the one fighting for the honour of his family and tribe, the other for his life. The age of the aggrieved father was no match for the agile youth and strength of his enemy, but he felt that right was on his side, and the consciousness of it gave strength to his muscles and nerved his hand.

It was a battle to the death. For some time neither man seemed to be gaining the advantage. But as it continued, the superior strength of the younger man began to tell. And then Shereef Hamed, panting and weary, fought on the defensive. His men looked on with bated breath, and fain would have helped him dispatch the

violator of his family's honour; but they knew that their master scorned their aid, and would have none of it. He must do or die, that tribal prestige be not lowered, and that future generations might glorify his name.

The older man now had little hope of victory, as he tried to protect his body from the thrusts of his foe. Bleeding from several cuts, he staggered, and the other saw an opening. Throwing himself on the well-nigh exhausted old man, he bore him backward and pinned him to the ground. The last blow was quickly and skillfully dealt; and with a wild cry of triumph the victor rose, rushed to his camel, and was soon a speck on the distant desert, not a hand being raised to stop him.

—The men of Shereef Hamed, the hospitable, the brave, gathered up his body, and bore it homeward—their master lost and their honour saved.



SOMETHING COLD FROM INDIA

IN INDIA, thirty odd years ago, a British medical officer was finding much trouble in keeping his soda water cool for mixed drinks. Ice was expensive and hard to get, and it melted quickly in the great heat. So he invented "dry ice." Wet, or ordinary, ice, as every one knows, is water made solid by freezing. Dry ice is gas, carbon dioxide, made solid by freezing. It takes so much more cold to make a gas solid that dry ice is 142 degrees colder than wet ice

It looks like pressed snow, and you cannot see through it as you can water ice. It does not melt into water, when it gets warmer, but goes off into the air in vapour, which is a cloud of tiny pieces of ice. That is, instead of passing from a solid to a liquid when it is warmed, it passes from a solid directly into a gas

Dr Elworthy, the inventor, patented his idea, but did little or nothing more about it. Later a man in Canada started to make dry ice in large quantities to sell and take the place of wet ice. Now every country has its dry-ice factories, and the use of this handy ice is growing fast. It is smaller for the same amount of freezing it will do, lasts longer, and leaves nothing when it is gone. It is easy to make with cheap electric power, and much carbon dioxide gas, from which it is made, goes to waste all the time.

So dry ice makes its bow to the modern world, and tells us that it has come to stay. Shippers of perish-

able goods all over the world are hailing it with joy. It has a double use; for not only does it keep meat and fish from spoiling by keeping them cold, but the gas it gives off prevents decay by stopping the growth of moulds in these foods. Thus food shortage is avoided, by making it possible to send meat and fish many thousands of miles by ship and train and airship, from one end of the earth to the other. Being three times as cold, and weighing only one-twentieth as much as water ice, it is easy to see why shippers prefer dry ice, even though it is more expensive. Fruits, vegetables, and flowers cannot be shipped so well in this way, for they "breathe" this particular gas, and too much of it is not good for them.

New uses are being discovered every day for dry ice. Engineers are finding that, in case they wish to fit one metal part tightly inside another, the best way is to contract the inside part with dry ice, for metal gets smaller when cold, and as it warms and expands it makes a very tight joint without being crooked.

Artificial fogs of any density, for use in motion pictures, can be produced by passing steam over dry ice.

Soft rubber articles, which cannot be trimmed neatly with ever so sharp a knife, readily yield to clean trimming when frozen by dry ice. Then, too, a small piece of dry ice may be placed inside a hollow rubber ball before it is closed up; the ice evaporates, and the gas fills the ball, and makes it round and tight.

Some skin diseases, and also leprosy, are being cured by freezing the diseased flesh with this intense cold.

The gas from dry ice puts out a fire, drives the deadly fire-damp from deep mines, drives machinery as does steam, speeds torpedoes, "conditions" the weather in buildings, and will even bring rain when scattered in powder form from an aeroplane. It will set jellies, serve as an insect destroyer, and is necessary in the making of dyes, paper, and gunpowder.

There is no end to the uses that can be made of dry ice. Even thieves are finding use for it. Not long ago a company that makes gas for light and heat, placed in each customer's house a meter to measure the gas used. The meter was arranged like a coin-in-the-slot machine—the customer drops a coin into the meter, and only as much gas comes to him as he pays for. The company inspector found one customer seemed to be using much more gas than the number of coins which were in the meter would indicate. They tried their best to catch him cheating them, but they could not.

Finally they urged him to tell them how he managed to get so much gas for so little money; and promised they would not do him any harm if he would tell. So he told them he was putting into the meter little pieces of dry ice just the shape of the necessary coins. These made the meter work and give him gas to burn, but afterward they went off into the air and left no trace.

So something great was started in India thirty odd years ago

THE MAN WHO PLANTS PEARL SEEDS

ABOUT the year 1860 there was born in a humble village of Japan a man whose name was to be known throughout the world. His father was poor, and he was the eldest of nine children. So he had to work hard from the time he was quite small. He went through the streets selling vegetables from a little cart, or pounded grain on a stone mortar in the back part of his father's shop. He had no time to go to school by day, but at night he attended a private school where he was taught writing. His name was Kokichi Mikimoto.

At sixteen, Kokichi proved that he had inherited a good eye for business from his father. A British fleet cast anchor near his home, and he bought up all the fresh eggs in town, and sold them to the sailors at a good profit. He held his monopoly, and was soon established in business. Later he entered politics, was elected to the town council, and presented himself for parliament.

But Mikimoto also had an urge for invention, and he possessed that infinite patience that is the gift of so many Japanese. He was willing to make any sacrifice to gain his ends.

He had often watched pearl divers descend to the bottom of the sea for the oyster shells that may contain pearls. Sometimes they would go down over a hundred

feet, holding their breath the whole time, and come back up with bloated faces, bloodshot eyes, half deaf and blind, and almost choked. The work was so hard on them that they would be old at thirty. Besides, the chances were against their finding shells with pearls, and many would spend a lifetime with little reward. It came to be a saying that every pearl in a necklace cost a life. Kokichi often saw the luckless fellows emerge from the water with blood flowing from their noses and mouths.

The sympathetic and inventive young man happened to attend a lecture in Tokyo in which an eminent scientist spoke of the possibility of cultivating pearls by promoting their growth in oyster shells. Thereupon he decided to give his life to such a task. He sold out his business, and went to live on a little island in the Bay of Ago. Alone, he set to work to realize his dream.

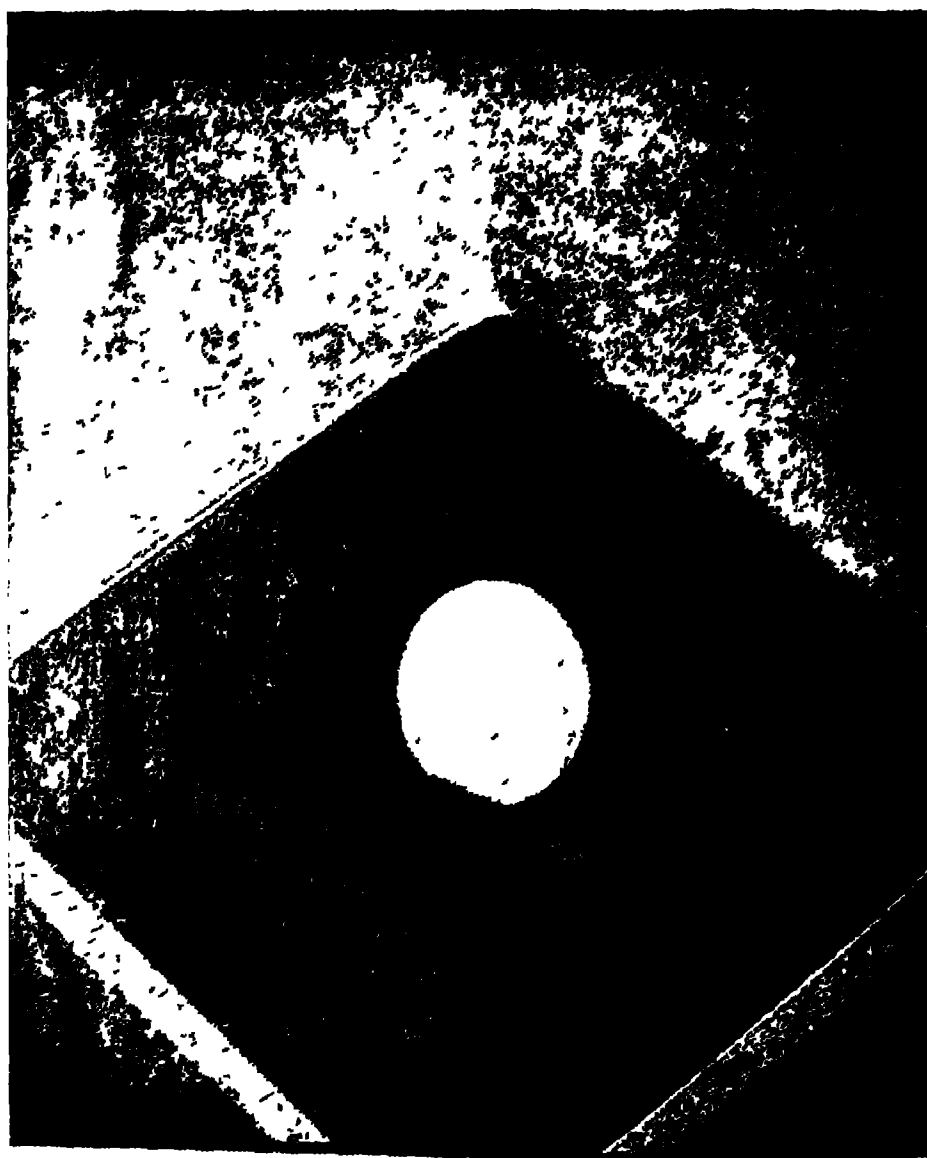
A pearl is formed in an oyster shell, first by some foreign body, like a grain of sand, accidentally getting into the inside between the two parts of the shell and being deposited near some glands that send out a pearl-coloured fluid. The grain of sand irritates the tender flesh of the oyster, and the fluid is sent out to cover up its rough edges, harden there, and thus make it round so it will not hurt. But because the little particle does not belong there, the oyster keeps on covering it with this fluid year after year, and the hardening of each layer of pearl substance builds up the pearl larger and larger, and with more or less perfection of colour and roundness of form. These are the pearls the divers find, and which become the beautiful stones that are made into

jewellery. But rarely does an oyster let a foreign body get in between its valves like that

Mikimoto's plan was to find the oysters, open the shells, "plant" a grain of sand in the right place in each, and then take care of them till the pearls would "grow." But it was not so easy as it sounds. For seven years the man worked patiently before he produced his first pearl. But it was dull in colour, not well rounded, and had no value.

For twenty years more he worked and experimented and studied before he managed to bring forth a perfect pearl from his trial oyster beds. Then in triumph he exhibited a magnificent specimen—smooth, round, white, polished. He had won his long struggle. Disease, storms, and unexpected accidents had again and again destroyed years of effort; but he toiled on undaunted till he succeeded.

Here is the way it is done: The tiny oyster larvae, which float near the seashore in summer, are placed in wire crates and "planted" in the sea till they are three years old. When their shells are hard enough, a little piece of rounded mother-of-pearl (pearl-like lining of a shell) is put inside near the glands, through a hole made in the shell. The wound is disinfected, and then the treated oysters are suspended in crates from rafts, and thus are left to grow in the water for seven years longer. All this time they must be tended with extreme care. They must be shielded from cold currents; and at regular intervals the shells must be carefully brushed. Only the fingers of young Japanese girls can do this work, as



Artificial pearls may be as perfect as the natural ones

it is a very delicate task. Mikimoto employs over a thousand maidens from his native village, whom he trains for these operations. When they grow older and marry, they are of no more use to him, and others take their places.

But Mikimoto's troubles were not ended when he "grew" pearls in this artificial way as perfect as the natural ones which the divers discovered. Naturally the price of pearls went down when he put his on the market; and pearl merchants, to protect themselves, proclaimed his pearls false. But scientific investigation has proved that his product is the same as the natural pearls. Yet jewellers still refuse to acknowledge that the cultured pearls are as good as others, and they have succeeded so well in convincing the buyers of pearl jewellery that though the price of natural pearls has fallen four-fifths since Mikimoto's discovery, they are still worth ten times as much on the market as the cultured ones. They say it takes ten years to make a real pearl and only seven to make an imitation one. But after all a pearl is a pearl for its looks, and the Mikimoto pearls are as beautiful as any.

Five million oysters are "planted" by the Mikimoto pearl company every year now. He is ever studying to make his pearls better. It is a great industry, having branches in all countries; and all due to the untiring patience and sacrifice of one man.



“TO ERR IS HUMAN—TO FORGIVE, DIVINE”

IT WAS the afternoon of market day, and the town square was full of people. In a little refreshment booth sat a company of young men, drinking. Among them was a stranger of another country and another race. They were all friendly toward him, and treated him well, as their guest.

As the influence of liquor took hold of them, all but the young stranger waxed very happy, even hilarious. He became quarrelsome. He hung his head and would have nothing to say to them. They rallied him with good humour, but he returned an insulting expression. Soon a quarrel started, and a fight followed. It ended with the guest drawing a dagger and killing the son of a rich landowner, who lived in the vicinity of the town.

The murderer made his escape through the rear door into the narrow streets; but a crowd of men followed in hot pursuit. At last he managed to elude them in the outskirts of the town, and while no one was in sight he climbed a high garden wall, and dropped down into the bushes on the other side, completely exhausted.

The owner of the garden, a cultured gentleman, happened to be seated in the shade, and saw the fugitive come over the wall. When he saw that he was observed, the intruder spoke to the owner, and, telling him what

he had done in a fit of anger, begged him on bended knee to provide him a place of hiding.

The gentleman was touched with the killer's fear and penitence, and decided to help him escape. No appeal like this should go unheard. He was eating a plantain at the time, so he broke it in half and gave a piece to the other, saying, "Eat with me; and you may know by this that I will protect you. We are friends."

Then he led the hunted man to a garden go-down, and locked him in, telling him that when darkness came on he would be helped to flee to a place of greater safety.

The gentleman went into his house, only to be suddenly alarmed by a great crowd of people assembling at his outer gate. He rushed out to discover what was the matter. And four men carried in the dead body of his son, bleeding from the stab wounds of a murderer.

He was beside himself with grief; but this gave way to anger and horror when he was soon made to realize, from the description given of the man who had deprived him of his son, that it was the very man he was now harbouring in his garden go-down.

But he kept the awful truth to himself. When night came, he commanded others not to follow him, and went to the garden as if to give vent to his grief all alone. He loosed his prisoner, and said to him:

"The man you have killed is my son, the son I loved very much. His dead body lies yonder in the house. But you ate with me, I gave you my word, and it must not be broken. I will still help you to escape."

And though his frame shook with his sobbing, he led the astonished murderer of his son to the stable where he kept his finest and fleetest horses. Selecting the best steed, he told the man to hurry and mount, and make all haste to be far away ere morning light should reveal him to his pursuers. And his parting words were these:

"You are guilty of my son's blood; but I am innocent of yours. God is just and good, and vengeance belongs to Him. My faith is preserved. May God be as merciful to you as I have tried to be this night. Farewell."

The hoof-beats of the swift horse were soon lost to ear far down the road to freedom.



THE UGLY SLAVE OF ANCIENT GREECE

HE WAS weak, deformed, ugly, and only an outcast, a slave; but he became one of the greatest men of ancient Greece. And Greece produced more great men than any nation of old. Yet this slave's cleverness and wisdom astounded the people of his time.

When he was a young man he was being taken in a caravan of slaves to the slave market at Ephesus. The poor fellows were treated like beasts of burden, and made to carry all the luggage. Each man, woman, and child was given a burden according to his strength. Our humble hero (Aesop was his name) begged the others not to load him with too heavy a package; and they had but to look at him to know that he was not able to carry much. So they gave him a choice of what he would take.

He carefully examined every bundle, and finally chose the large basket of bread that was to feed the caravan. It was far from being the lightest load, and the others called him a fool.

Aesop had a very hard time carrying his bundle over the first of the three stages of the journey. Then all sat down to rest; and bread was distributed from Aesop's basket, and half his load was gone. At the end of the second stage, all the bread was eaten, and he carried only an empty basket during the third stage. So they found that the little hunchback was not so foolish after all.

At the Ephesus market, all the slaves were sold except a musician, an orator, and Aesop. The dealer took them to Samos and tried to sell them there. Xanthus, the famous philosopher, there saw Aesop and, after questioning him, found him so quick and intelligent that he wanted to buy him. But the merchant wanted to sell more than one at a time, so he said that if Xanthus would buy one of the other two, he would give him this miserable creature free. So the sale was made, and the philosopher soon found that he had purchased a man who was superior to himself in intellect.

Xanthus had a very beautiful wife; but she was domineering, and often took advantage of her husband, though they loved each other very much. One day, when he would not do as she wished, she left him and went to her parents. The bereft husband was distressed, and longed to get his wife back.

Aesop made bold to suggest that he would bring his master's wife back to him, and that she would be sweet and obedient. Xanthus consented to have him try. So Aesop said that preparations were to be made for a great feast, with the best of food and drinks, for a certain day. And he requested that the rest be left to him. Then the slave went and spread the report that Xanthus, left by his wife, was to be married again to the most beautiful woman in the world. The rumour reached the absent wife, and we may be sure she was disturbed.

On the great day she rode up to the door of Xanthus, and dashed into the house, threatening to destroy any strange woman who would dare set foot in her home.

Xanthus was there, with open arms, and she fell into them. They had a tender reunion, and the huge feast was eaten and enjoyed by all in celebration of it.

Xanthus was given to drinking too much at times; and once when he was in an irresponsible mood over his cups with some companions, he wagered his house and land that he could drink the sea dry. When he came to his senses afterward, he did not remember having said any such silly thing; but there were witnesses and a written contract and his ring to prove it, and the man with whom he had bet held him to it. He was in great trouble, and went to Aesop for help.

The clever slave thought hard, and at the last minute revealed to his master a plan which would save him loss. He told him to call those concerned and all the people down to the sea to witness the drinking feat performed. When all were assembled, Xanthus, prompted by Aesop, said, "You have heard, good people, what I have undertaken to do, and upon what penalty if I do not go through with it. I confess, and now I am about to drink up the sea, but not the rivers that run into it. Therefore, let all the inlets be stopped, so that there be nothing but pure sea left for me to drink. And I am now ready to perform my part of the agreement, but for any drinking of the rivers, there is nothing of that in the contract."

The people agreed that Xanthus was right, and they hissed his adversary. The latter admitted that the philosopher was the wiser man of the two. But Aesop had supplied the wisdom



Among a people world famed for its perfectly formed men,
Aesop was ugly and deformed

This famous slave, Aesop, wrote many fables with wise morals, and they are read in every land even to this day. He was counted one of the seven wisest men of Greece, and was honoured in Corinth and Babylon

He was freed from slavery, because they often wanted him to give advice to officers of state, and a slave was not allowed to act as an oracle.

More than all else, Aesop wanted love, of wife and children. But he could not win a wife, so he adopted a boy from a good, but poor, family. He did all he could to bring him up to be a noble man, but the youth turned out badly, and made Aesop's life sad with his misdeeds and ungratefulness.

Late in life, Aesop sought the wise men of Delphos, where was the great oracle and temple. But he found the priests there not wise at all, but only after money. He gave his opinion of them in a fable which compared them with rubbish, and they plotted revenge.

A golden cup was stolen from the temple and hidden in the luggage of Aesop. Then they sent and found it and accused him of theft. He failed to prove his innocence, and they threw him over a cliff to his death.

But the fables and fame of Aesop will never die.



THE ENEMY OF ALL OF US

SHANTI, the young mother, was in tears as she walked through the little Bengali village. Deeply she mourned the loss of her little Nal, her first and only baby, the joy of her life. He lay so still now in her poor hut, his eyes closed in death, his legs curled up, his chubby hands lying on his breast.

She entered the low door in a fresh burst of grief, and sat down to gaze in love at the dead baby that must soon be taken away from her. What could she do in the face of this? Finally, from her woe and trouble came a hopeful thought.

There was a shrine in the village, with a stone image of a god who, she had been told, had the power over life and death. She believed that if she would beg him to restore her little Nal to life, her plea would be granted.

So Shanti carried the lifeless body of her baby to the shrine, placed it before the image of the god, and prayed earnestly for life to come back to the precious little one.

As she prayed, a wise priest who stood by said to her, "Go, my daughter, and bring me a mustard seed from a house in India which has never been visited by death. Then your child shall be given back to you."

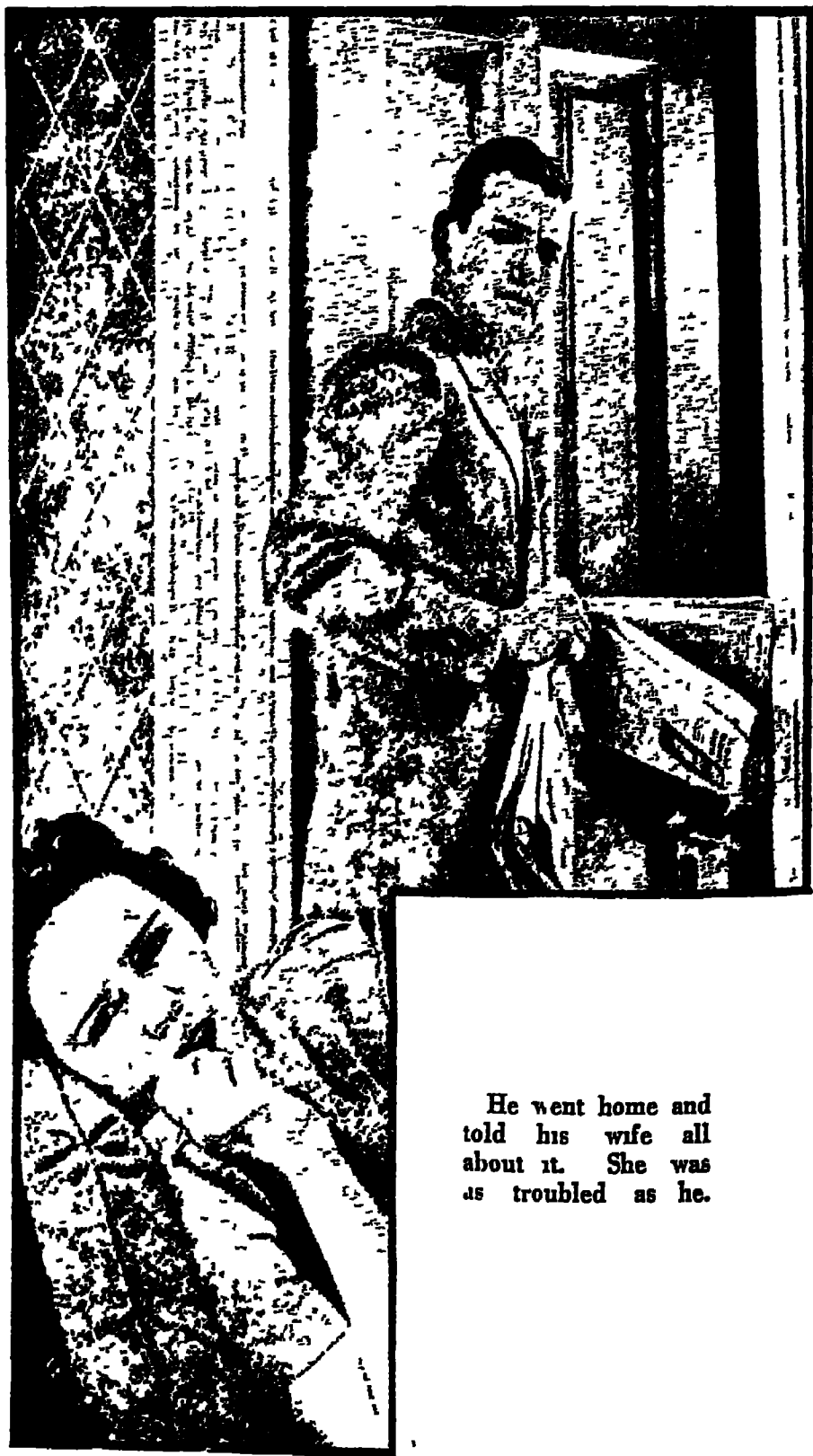
Full of hope, Shanti thanked the priest and hurried off on her search for the seed. She visited many homes of the high and low alike, and they were willing to give

her a mustard seed, but they told her that the living were few and the dead were many. Death had visited every house and carried off a dear one; there was a vacant place in every family, caused by some relative gone

Wearied and in despair, Shanti at last returned to her village. She could not find the coveted mustard seed. But as time passed she became resigned to her fate, for there came to her heart the truth that a measure of grief is given to every one in the world. Our common lot makes us all akin, and we can sympathize with one another, and not spend too much time pitying ourselves.

So Shanti, the youthful, learned the lesson that life experience has taught mankind—that suffering and death are the lot of man as long as sin is in the world.





He went home and
told his wife all
about it. She was
as troubled as he.

THE GIRL WHO DIDN'T BELIEVE IN BANKS

THE Franklin family had a girl to help with the house-work. She had been brought to the city from her home in a small town when she was a little girl. Hannah's parents had taught her to work about the house; and to be faithful and diligent. She was big and strong now, and sang happily as she worked. She worked herself or directed the other servants, and did all the things that need to be done about a house.

Every week her mistress paid her the money she had earned, and was glad to pay her well; for she knew that Hannah earned all she got. When times were better she got more. She had never seen so much money before, and she was happy to be able to have it all her own.

The Franklins did not ask Hannah what she did with her money. She did not tell them, and they thought she ought to be left to do as she pleased with it. For all they knew, she might be sending part of it back to somebody in her home village. They did know that she did not spend it all on herself, on clothes, or sweets, or pleasures that young people like. For she did not go out much, and hardly ever bought new clothes.

Hannah worked for the Franklins for years. They liked her, and she liked them. Why should they change? Mr. Franklin did well in his business, and had some money saved up. He was good-hearted, and one day

he said to his wife that they ought to do something more for Hannah than just pay her wages week by week. So they talked it over, and decided to give her a surprise gift for her good service all these years.

Hannah was timid, and seldom went away from the city where they lived. But after much urging and arranging everything, they persuaded her to go on a vacation of a few days to visit a girl friend of hers who had moved to another city.

As soon as she was gone, they started to fix up her room all over new. The bed and chairs and dresser were taken out and sold to the used-furniture man, and the whole room cleaned. Then new wall-paper, new paint, new shades, new curtains, new bed, new carpet, new dresser—everything new was put into it. The room looked grand.

When Hannah returned from her trip, Mr. and Mrs. Franklin went upstairs with her to see how she would look when she saw all her new things. They knew that everything Hannah felt she would show in her face and with her hands. And oh, how surprised and happy she was! She couldn't believe her eyes. She threw up her hands again and again, and laughed and cried, and hugged and kissed her mistress.

Then suddenly her face clouded. She ran to the new bed, pulled away the spread and blanket and sheets, and looked at the mattress.

"O, Mrs. Franklin," she cried, "did you get a new mattress, too?"

"Yes, Hannah," answered Mr. Franklin, "won't a fine new mattress be nice and soft to sleep on in place of that old bumpy one?"

"But," she shouted, "all my money was in that old mattress, five thousand rupees I had saved all these years. Where is the old mattress, Mr. Franklin? I must have it to get my money." And she burst into tears.

"There, there, Hannah," soothed Mrs. Franklin, "be quiet now. We sold the old mattress, but I am sure we can buy it back again, can't we, Henry?" And she cast an appealing look at her husband.

But he was not so sure. He ran down to the telephone, and called up the used-furniture man. Was the bed still there and unsold, and the mattress? Yes, it was. Would he hold it till the one who had sold it to him got down there? Yes, he would. So Mr. Franklin jumped into his car and speeded down to the dealer. The man wanted to make a profit on the trade, since Mr. Franklin wanted only the mattress, which would break up the set. He had to pay three times as much for the mattress as he had received for it; but he was glad to get it back at any price, of course. He hired a delivery motor car to take the thing home. Sure enough, when Hannah ripped it open, there was her money, five thousand rupees all in paper notes.

"Well," said Mr. Franklin, when the excitement was over, and all were happy again, "it will never do for you to have your money lying around that way, Hannah. Why, anything might happen to it. We didn't know you had all that, or we would have told you to put it in a



Mr Franklin jumped into his car and speeded down to the dealer

safer place. It is well to be saving, and we think it is just wonderful that you have so much saved up. But you must be more careful of it. Besides what did happen to it, the house might have burned down, or thieves might have stolen it. Now you let me put it in the bank for you. I have my money in a good bank, and yours can be kept safely there too. Besides, you can get interest on it, and so make it work for you and earn more, without your doing a thing." And he explained all about banks and interest and making money earn money.

But Hannah didn't want to put her money in other people's keeping, out of her sight. It didn't seem to be hers if she couldn't see it once in a while. Were they sure? But at last she gave in to the pleading of both of them. The next day she went to the bank with Mr. Franklin, and put her money in. She got a nice little red book to take home, which had marked in it that she had Rs 5,000, and the date. The Franklins were happy again; and Hannah was happy to see them happy.

Two weeks later the cashier of the bank ran off to another country with the bank's money, and the bank closed its doors. No one who had money in it could get it out. Mr. Franklin rushed down when he heard about it, but there was no hope. All his money, and Hannah's, was gone, and he was told they would never get it again. He walked the streets, and wondered what to do. He could bear his loss, but he had little left. What about her? She had trusted him, and had put hers in only because he had urged her to do it. Now he could not even pay her back from his own money.

He went home and told his wife all about it. She was as troubled as he. Hannah must be told.

"You tell her," said Mr. Franklin.

"No, you tell her," said his wife. "You are the one who handles the money in this house."

That evening, after a very sorrowful meal, and when the evening work was all finished, they called Hannah in to tell her the bad news. It was the worst thing they had ever had to tell any one. It seemed worse than death; for they knew how hard she had worked, and how carefully she had saved, and how much she believed that whatever they told her was true.

"I have bad news to tell you, Hannah," began the man of the house. The girl tried to say something, but Mrs. Franklin patted her hand as a sign to be quiet.

"The banks in which people put their money," he went on, "are usually very safe. They are much better than some out-of-the-way place, or in some business, or in houses and lands, or even in a mattress." He smiled a weak smile without looking at Hannah.

"But of course the banks don't keep your money in a safe and never use it. In order to pay you for letting them have it, they must lend it out and get greater interest on it than they pay you, else the bankers couldn't live. These bankers are wise men, but sometimes the wisest of men make mistakes. They may lend money to some one who is not wise or not honest, or some trouble comes to the country that men are not looking for, or some one steals the money, and then all may be lost. And anybody who loses money that way just has to make the best of it."

"But, Mr. Franklin," broke in Hannah.

"Never mind," he said, "let me finish telling you. I was very sure, Hannah, that the bank where I had my money was safe. So I told you to put yours in there, too. Now I wish I hadn't. For this morning the bank did not open, and our money is gone. Gone, I tell you, and we can never get it. I can stand my loss, but I feel terrible about yours being gone, for I urged you to put it in when you didn't want to do it. Whatever can I do to repay you for your loss!" And the poor man hid his face in his hands, while Mrs. Franklin cried silently.

Hannah looked from one to the other in distress. Then her face brightened.

"Don't worry about me," she said. "I was always afraid about that bank, so the next day after we put my money in, I went down and took it all out again; and now it is in the new mattress upstairs."



THE GLEANER MAID OF BETHLEHEM

HERE is a touching story of the ancient Hebrews. It was at a time when judges ruled their land of Palestine. Bordering their country on the east was the land of Moab, where lived a people distantly related to them, yet worshipping with a different religion, and often being their enemies.

On a little rocky hill in the southern part of Palestine was the small town of Bethlehem. Below and all around the town were fields of grain and pasture lands for flocks and herds. The people were prosperous and happy.

In Bethlehem dwelt Elimelech, and his wife Naomi, and their two sons. They were not rich themselves; but they had very rich and powerful kinsmen who were noted for their good deeds and kindness to the poor.

There came a famine in that land, and Elimelech moved his family to Moab to escape the famine. They were there just a short time when Elimelech died. Though the famine in their homeland was past, they continued to live in Moab, and the two sons married daughters of the Moabites. The name of one wife was Orpah, and the name of the other, Ruth.

After they had lived in Moab for ten years, the two sons of Elimelech died; and the three women were left

alone. Then Naomi decided to return to her home town of Bethlehem to live.

She told her daughters-in-law of her plan, and bade them good-bye, saying that she hoped they would marry again and be happy in their new homes. But they loved Naomi very dearly, and wanted to go back with her to Bethlehem. They desired very much to join the Hebrews and live with them, because they had come to believe in the God of the Hebrews, who is the God that made the heavens and the earth.

But Naomi urged them to stay in Moab and to marry there, for she thought that would be best for them; or perhaps she was testing them. At last, Orpah kissed her mother-in-law good-bye, and went back to her people, and we never hear of her again. Both the young women wept sorely.

But Ruth would not go with Orpah. She clung to her mother-in-law, and entreated: "Do not tell me to leave you and cease to follow after you. For where you go, I will go; where you live, I will live; your people shall be my people, and your God, my God: Where you die, I will die, and there I will be buried. The Lord do so to me, and more also, if ought but death part you and me."

Then, when Naomi saw that Ruth was determined to come with her, she ceased to entreat her to stay in Moab, and let her come. And they two came to Bethlehem at the beginning of the barley harvest.

Her people were surprised to see Naomi coming back so forlorn and lonely. She had gone away full,

and had come back empty. She and Ruth were very poor now, and scarcely had enough to eat. But they lived together and loved each other very much.

It was a custom among the Hebrews that the poor be allowed to follow the reapers in the harvest fields and to gather the few stalks of grain which had been let fall and left behind. This grain was theirs for the gathering. And they were called gleaners.

Ruth went out to the fields to glean for herself and her mother-in-law; and she happened to come to the field that belonged to Boaz, the rich man. And that morning the master himself came out to the harvest field to see how the work was going; and he wished God's blessing on his workers, and they blessed him in return. Master and servants worked together very happily.

Then Boaz' eye happened to fall on Ruth, the stranger, gleaning after his reapers.

"Whose girl is this?" he asked.

"This is the girl from Moab who came back with Naomi," answered the chief of his harvesters; "she asked permission to glean after my men, and she has been working hard all morning."

Boaz was moved with compassion when he looked on the young woman, and he said to her, "Listen, my daughter; do not go to another field, but glean only with my maidens. I have told my young men not to touch you. When you get thirsty, drink from the water the young men have brought."

Ruth was overwhelmed with gratitude, and bowed low with her face to the ground, and said, "Why have I found favour with you, that you should notice me, a stranger?"

"I have heard all about you," replied Boaz, "what you have done to comfort and help your mother-in-law, how you have left your father and mother and your native land, and have come here to a people whom you did not know before. The God of the Hebrews, under whose wings you have come to trust, will reward you richly for all you have done."

"Oh, my lord," cried Ruth joyfully, "let me find favour with you; for you have comforted me in speaking in a friendly way, though I am not like your own maidens."

And Boaz said, "Come and eat dinner with us today." Later, as she sat beside the reapers and ate, he passed her the food himself, and so showed her honour. As soon as she had finished eating, she left the group, as befitted a gleaner.

When she was out of hearing, the master said to his men, "Let her glean even among the sheaves, and do not reproach her for it. And let fall some handfuls of grain on purpose for her, that she may glean them, and do not rebuke her."

After she had finished gleaning that evening, Ruth threshed out what she had gathered, and it was over a bushel, or thirty-seven seers, of barley. Happily she carried it home to Naomi. As a dutiful daughter should,

Γ.—5



"Oh, my lord," cried Ruth joyfully, "let me find favour with you; for you have comforted me in speaking in a friendly way, though I am not like your own maidens"

she poured out the beautiful grain at her mother-in-law's feet, and also gave her some food she had left over from dinner. Naomi was greatly surprised and pleased, and asked, "In whose field did you glean today?"

Then Ruth told her the joyful news of the day, and ended by saying, "The man's name in whose field I worked today, is Boaz."

"Bless the Lord, who has not forgotten us," exclaimed the older woman. "This man is near of kin to us."

"He told me to stay by his young men till they finished the harvest," said Ruth innocently.

"That is good," returned Naomi. "See that you stay there; and do not go to another field."

So the girl stayed by the work in the field of Boaz till the end of the barley and wheat harvests.

Now Naomi soon saw that Boaz and Ruth loved each other. She also knew of a command that God had given the Hebrews concerning such relationships. God had said that when a childless wife is left a widow by the death of her husband, then the husband's brother or nearest of kin should marry her, and should have children by her, so that the family of the dead man should not die out among the people: for such children would be counted as if the one who had died was their father.

As far as Naomi knew, Boaz was the nearest of kin to Ruth, and therefore should take her for his wife. But how could Boaz be made to see this, which was his

duty, and yet not lose his love for Ruth? For one does not love truly from a sense of duty. So wise and loving Naomi formed a plan; and she talked it over with Ruth.

One day during the threshing of the grain on Boaz' threshing-floor, Naomi said to Ruth, "My daughter, I want to see you settled for life in a happy home. So do as I tell you. Bathe yourself, rub your body with fragrant oil, put on your most beautiful clothes, and go tonight to the threshing-floor of Boaz. But do not let any one see you go onto the floor. When he has finished his evening meal, notice where he lies down to sleep. When he is asleep, go and uncover his feet, and lie down there; and he will tell you what to do."

Now Ruth was a very virtuous woman, as was Naomi, and she might have been afraid of such a move. But she said, "I will do all you say." And she did.

At midnight, Boaz suddenly awoke and was afraid. He turned over and there lay a woman at his feet.

"Who are you?" he asked in alarm.

"I am Ruth, your handmaid," she answered. "Spread your garment over me; for you are a near kinsman, and you have the right to redeem." By this she meant, Take me into your family, for this is the will of God.

And Boaz said, "Bless you, my daughter; you have been very kind, and have not run after the young men, poor or rich. Have no fear. I will do all you ask; the people of this town know that you are a virtuous woman.

It is true that I am a near kinsman; but there is a nearer kinsman than I. Wait till morning. If this nearest kinsman does his duty by you, well and good. But if he does not, then as God lives, I will do a kinsman's duty. Lie down till morning."

So she lay at his feet till morning, but got up before any one could see her, for Boaz had said, "No one must know that a woman came to the threshing-floor." He told her to hold open her mantle, and he poured into it six pecks of barley. And she went home.

"How have you fared, my daughter?" asked Naomi anxiously.

Ruth told her all Boaz had done for her, and added, "He gave me six pecks of barley, for he said I must not go empty-handed to my mother-in-law."

"My daughter," Naomi assured her, "wait until you see how things go, for the man will not rest till he settles the matter this very day"

That morning Boaz went to the gate of the town and sat down. The gateway was the place where judgment was given, and where matters between dwellers in the town were talked over and settled. Soon the near kinsman of Ruth, of whom Boaz had spoken, passed by.

"Ho, you!" shouted Boaz, "step aside and sit down here!"

The man sat down; and Boaz called for ten leading men of the town to sit down also. Then he said to this near kinsman in their presence:

"Naomi has come back from Moab, and is selling a plot of land that belonged to her husband. You are the nearest kinsman, and should buy it, if you wish, so that it will be kept in the family. If you will not buy it, then I, being the next nearest of kin, will buy it myself, for I come after you."

"I will buy it," said the nearest kinsman.

"But when you buy this field from Naomi," Boaz continued, "you also take Ruth the Moabitess, the widow of a dead man, so as to carry on the name of the dead along with his inheritance."

"In that case," answered the kinsman, "I cannot take it up, for fear of injuring my own inheritance. Take over the rights yourself. I cannot take up the property." And, according to the custom among the Hebrews, the man took off his shoe and handed it to Boaz, which meant that he gave his kinsman's rights to another.

Boaz took the shoe, and then solemnly called the head man to witness that he was taking Ruth to be his wife, so that the family of Elimelech might not perish from the earth. And the head men and all the people in the gate said:

"We are witnesses; and may God bless you and give you renown, and make you flourish and give you many children."

So Boaz and Ruth were happily married; and they were highly honoured in all the town for goodness and virtue. When their first son was born, Naomi became



In the kingly line of Boaz and David, came Jesus Christ,
the founder of Christianity.

its nurse, and was delighted with her task. Her neighbours told her that such a daughter-in-law was better than seven sons to her. And she knew it was true, and was comforted in her old age for the loss of her husband and her sons.

But more wonderful still, Ruth's son, Obed, became the grandfather of David, the greatest king the Hebrews ever had. And most wonderful of all, in the kingly line of David came Jesus Christ, the founder of Christianity. For her virtue and faithfulness and love of the true God, this foreign girl was honoured above all the other mothers of her adopted country, and of the world.



FROM CAPTIVE BOY
to
PRIME MINISTER





King Nebuchadnezzar of Babylon marched against Jerusalem, and
camped about it, and starved out its people.

THE FALL OF A GREAT CITY

THERE once lived in the country now called Palestine four noble young men about eighteen years old. Their homes were in Jerusalem, a great city with a high wall around it. The leader of the four youths was Daniel, and his companions' names were Hananiah, Mishael, and Azariah. They had good fathers and mothers, and went to a school where they were taught to love the God who made the heavens and earth, and to do His commandments.

Then there came a great king, Nebuchadnezzar, who ruled the largest kingdom in the world, and with his soldiers marched against Jerusalem, and camped about it, and starved out its people. They took the city and burned its houses and broke down its walls. They went into the beautiful temple of the city, where the people worshipped God, stole all the golden furniture and dishes from it, and burned it to the ground. It was an awful time, and hundreds of thousands of the people were killed or made slaves.

But the great king saved alive some of the best of the young men to take home with him to his capital city of Babylon. And all the golden things from the temple of the true God he put in the temple of his own god, to show that his god was greater than God the Creator.

Daniel and his fellows looked so good and strong and were so clever that they were taken to Babylon with the other young men.

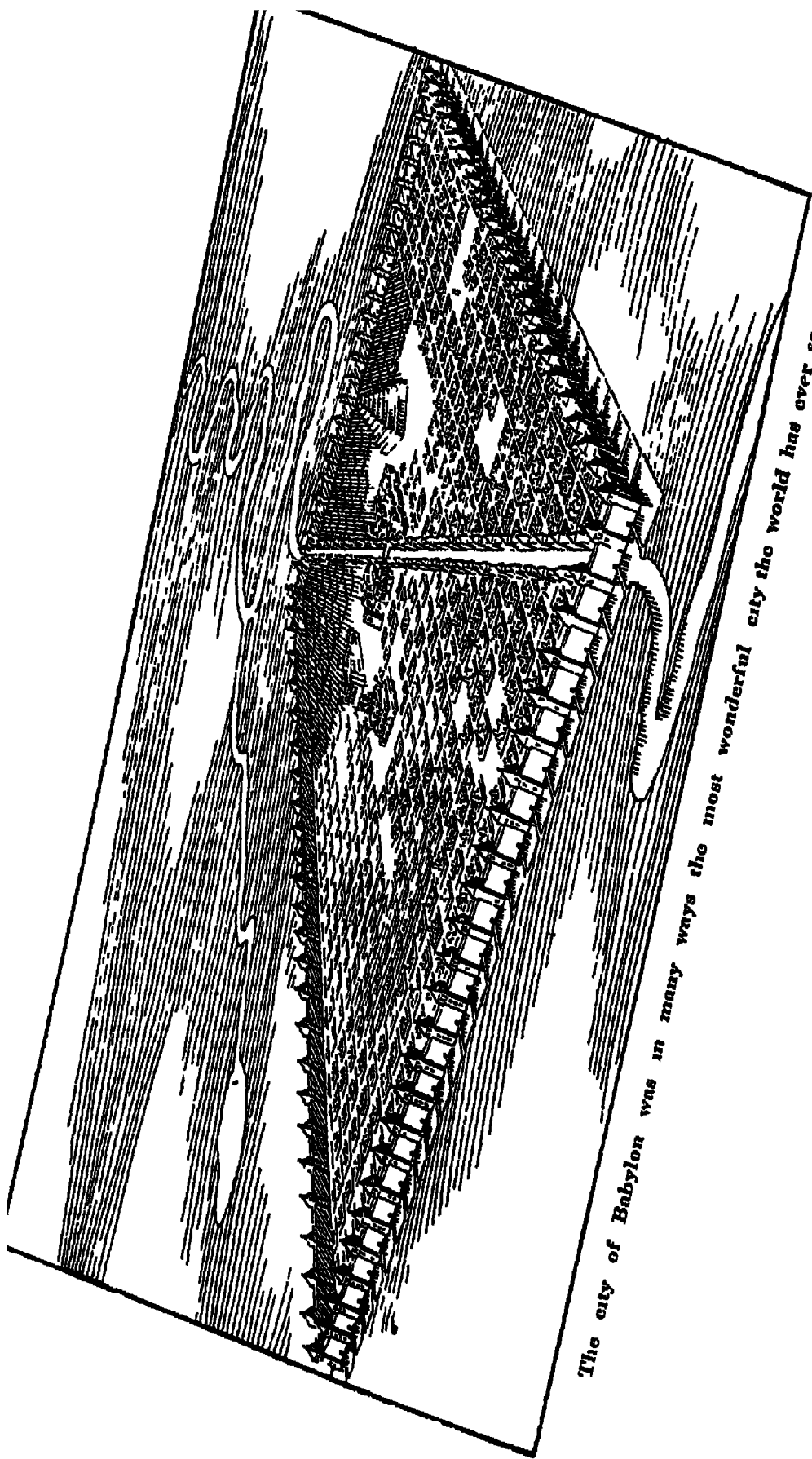
It seemed a hard lot to be carried away like this, and they could not help but think how different it might have been. It was not true that the god of the great king was stronger than the true God. But God's chosen people had turned from serving Him to worship the idols of the nations around about them, and God could not help them while they did that. Instead of leading the other nations to know God, the people boasted about their temple and their riches and followed the other nations to do evil. There is a story that shows how they did this.

Long before Jerusalem fell, a king ruled there who was very proud. He took sick, and the Lord sent a prophet to tell him that he would die. But he prayed so earnestly to be allowed to live that God told him that He would make his life fifteen years longer. He was told that in three days he would be well; but he asked God to give him a sign that this would be so. And God said that the sign would be that the shadow on the sun-dial would go back ten degrees. They told time by the moving light of the sun in those days, and this really meant that the shadow on the sun-dial would stop moving forward and would go back the other way for a time. And this is just what it did. And the king got well.

Now far away in the land of Babylon there were wise men who knew all about the sun. They too saw the shadow go back on their sun-dials, and they did not know what to make of this wonder. Later they heard

that the God of the people in Jerusalem had done this. Surely He must be a greater God than theirs, so they sent men to talk with the king of that country. But instead of telling the men all about the true and good God that made and upholds the earth and sun, the king showed them the beautiful temple and all his riches, and boasted about himself. When they went back and told their king about the riches, he decided that some day he would go and fight against that city and take away all its treasures. And now he had come and had done it, and Jerusalem was in ashes.

God wanted His people to tell the world about Him by sending men all over the earth to preach the truth. When they would not do this, He worked this wonder to cause men to come from distant parts to His people so they could hear about Him. If they would not go to the world, God would send the world to them. But when they would not tell the visitors about Him even then, He allowed many of His people to be taken as unwilling missionary slaves to far lands, thus giving them another chance to tell the world of the true God. But nearly all of them spent their captivity mourning because they were captives, or became interested in trying to get rich, and forgot God. But Daniel and his fellows were true to God's purpose for them, as we shall see.



The city of Babylon was in many ways the most wonderful city the world has ever seen.

THE YOUNG MEN ARE TESTED

THE city of Babylon, to which our four young princes were taken, was in many ways the most wonderful city the world has ever seen. They tell us that it was fifteen miles square, with a wall two hundred and fifty feet high, and with a very wide and deep mote around the outside of the wall. A great river ran through the city, and it had a wall on each side of it. There were huge buildings built in tiers, or steps, to look like mountains, and these had plants and trees growing all over them. It had temples and palaces much larger and more costly than any that are built now. Fifty gates of solid brass could be closed against foes, and the walls could not possibly be climbed. They had enough food stored up and enough land inside to raise food, so that it was said no enemy could starve them out in fifty years. It was a golden city of a golden age.

Into this beautiful but wicked stronghold, Daniel and his friends were led. They were already bright young men, learned in the wisdom of their people, but the great king planned to teach them all the wisdom of Babylon also, so they could be able servants of his. They were to go to school for three years under the best teachers that could be found, and they were to eat and drink only that which the king thought would make them have healthy bodies and strong minds. So they were set at a special

table, and the very food such as the king himself ate was given them. But the food of the king had many kinds of meat with it, and his drink was wine that would make one drunk if used too freely. Besides, this food and drink were offered to idols before they were set on the table.

Now our four youth had been taught that some kinds of flesh, such as swine, were not fit to eat because they are unclean, and that all kinds of flesh are poor food at best. In the beginning God gave man only fruits, grain, and vegetables to eat. Also they had never tasted strong drink, for it injures the body and clouds the mind. Daniel said that he would not make himself unclean with this food, and his three mates joined him in the resolve. They went to the man who had charge of them and asked if they might have such things as wheat, corn, oats, barley, *dahl*, beans, and peas to eat and pure water to drink rather than the food planned by the great king. But who were they to set themselves up against the greatest ruler of earth?

♦ Their master told them that he could not change their food, for if they became pale and thin and the king found out that they had not been given the proper food, he himself would get his head cut off. Then Daniel said, "Try us on our kind of food for ten days and see if we are poorer in flesh than the others, and as you see, so deal with us." So he tried them in secret for ten days, and at the end they looked much better than the others. After that they ate their own kinds of food all during the three years of their course of study.

When they had finished their schooling, the great king himself tested them with all manner of questions; and he found them ten times wiser than all the wise men of his kingdom. And Daniel had special wisdom in telling the meanings of dreams. Of course, their teachers could not teach them ten times as much as they knew themselves. But God was their greatest Teacher, and He gave them much learning that men never knew. Then the great king honoured these four above all the others, and gave them high places in his kingdom.



God was their greatest Teacher, and He gave them much learning that men never knew

III

THE GREAT KING DREAMS A STRANGE DREAM

ONE night soon after this the king had a strange dream, but when he awoke in the morning he couldn't remember what it was. It troubled him, for he felt that it meant something that he wanted to know, yet it had gone from him. There were certain men in the city who were counted very wise and who made their living by telling secrets of all kinds by magic, or by looking at the stars, or by pretending to talk with the dead. The king called them in and ordered them to tell him what he had dreamed. They replied that they would tell what the dream meant if he would tell them what he had dreamed; and when he couldn't, they said he was asking something of them that could not possibly be done. Yet they were supposed to tell every secret thing. Then the king became angry and commanded that all of them be killed.

Daniel and the other three had not been called in, no doubt because the king did not know that they could tell the meanings of dreams. But now the king's captain was going to kill them, since they were counted among the wise men. So they asked the king for a little time, and it was given them. That night they prayed earnestly to God for help, and right there the dream and the meaning were made known to Daniel by the God of heaven. Then the four praised their God with joyful hearts.

The next morning Daniel went quickly to the captain and urged him not to kill the wise men of Babylon, for he would tell the dream and the meaning. So they brought Daniel in before the king. The great ruler said to him, "Are you able to make known to me the dream and its meaning?" And Daniel answered:

"None of the wise men can tell the king's secret, but there is a God in heaven who tells secrets, and now He is going to tell you what will come to pass in the future, even to the last days of the world. But as for me, this secret is not shown to me for any wisdom that I have



He told the king that this image stood for the whole history of the world from that day down to the very end of time

more than any other man, but it is made known that we may be saved, and that you may know what God would have you know.

“In your dream you saw a great image of a man, which shone with light, and the form and size of it made you afraid. This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Afterward you saw a stone cut out of a mountain, though no hands cut it, and this stone struck the great image on the feet and the whole image fell and was broken to pieces so small that they were like chaff, and the wind blew them away till they could not be found. But the stone that struck the image became a great mountain and filled the whole earth.”

The king was glad as he remembered that this was his dream, but Daniel hastened on to tell the meaning. He told the king that this image stood for the whole history of the world from that day down to the very end of time. The head of gold was the king himself and his kingdom. He ruled a world empire, very rich and strong, and all people bowed to him. But, Daniel went on to say, this great kingdom would fall, and another kingdom not so rich would take its place, even as silver is not worth as much as gold. And after that a third kingdom would rule the world, and then a fourth. The fourth would be strong as iron, and break all others to pieces. Then this fourth would be broken up into a number of small kingdoms, some of them weak as clay, and some of them strong as iron. These many weak and



A stone struck the image on the feet.

strong nations would try to mix together and make one great empire again, but they would not be able to do it. At last, in the days of these small kingdoms, God Himself would set up a great kingdom that would break in pieces all the others, and it would stand forever.

When Daniel finished his speech the king thought him so wonderful that he bowed down before him, and all the people did the same. And the king said that surely Daniel's God was the greatest of all gods and wise beyond any other. And he made Daniel a great ruler in the kingdom, very close to himself. Also he gave Daniel's three fellows much higher places than they had had before.

We are now living in the very last days spoken of by Daniel. So we can look back now and see if all he said would come to pass really did come to pass. And our history books say that it all came about just as God said it would. We will tell in another chapter the story of how Nebuchadnezzar's kingdom fell. The great city of Babylon was taken by the Persians who were helped by the Medes. Then after many years the Greeks, with Alexander the Great at their head, overcame the Persians. When the Greeks became weak, the iron kingdom of Rome ruled the world. The Roman empire lasted several hundred years, and when it fell no other great nation rose in its place. Instead, ten small kingdoms took its lands. Most of these small kingdoms are in the world today. England, France, Spain, Portugal, Italy, and Germany are some of them. You know that some of these are weak and some are strong, as God said. Since

these kingdoms began, many men, such as Charles the Great and Napoleon, have tried in every way they could to unite these small nations into one great nation, but they have all failed. Some have tried the plan of having princes of one nation marry princesses of another nation, so making the rulers all one big family to bring them together, but it has not worked.

Since everything in the past has come to pass as Daniel foretold, surely everything beyond our time will come to pass also. So we look to see very soon the kingdom of God set up on earth. Jesus its King will come to rule it. But first, all the nations we see now will come to an end. And the few in all nations who look for Jesus to come and are ready for Him will be the ones who will live forever with Him in His sinless kingdom, which shall fill the whole earth and last forever.





The king was filled with rage, and sent for the three men.

IV

THE FIERY FURNACE

WHILE the great king was glad that he had found out the meaning of his dream, yet he did not like what Daniel said would come in the future. He did not want to think that his kingdom would fall. He wanted it to last forever. How could his strong, rich city and kingdom fall when there was no other nation that he knew that was strong enough to take it? The more he thought about it, the more sure he became that it must not be. He would show that Daniel was wrong, and that Daniel's God did not know everything. So he planned to make known to all the earth that his kingdom would last forever.

He commanded his men to make a large image like the one he had seen in his dream. It was set up ninety feet high in the middle of a great plain. But instead of making only the head of gold, the whole image from head to toes was overlaid with gold. Thus he would show that no other nation should ever follow his golden kingdom.

A day was set, and people from all over the kingdom came to bow before the image and thus show that they believed that Babylon would last forever. Bands of music were there, and many thousands of men, women, and children gathered on the plain at the command of the king. Then he said that, when the music began,

every one should bow down to the image and worship, and if any one did not, he would be thrown into a fiery furnace and burned to death.

Now Daniel was away at the time, and for some reason could not be there. But his three companions went to the plain at the king's command. Yet they did not believe that Babylon would last forever, for their God had said it would not. Besides, they would not bow before the image, since their God had told them not to worship any one but Him. Knowing what the king would do, when the music began these three stood upright and did not bow with the others.

Then some spies ran and told the king that those slaves whom he had set over Babylon scorned his gods and would not worship his image. The king was filled with rage at this, and sent for the three men. He told them he would give them another chance, and if they would not bow they would be thrown into the furnace, and what god could save them?

The three men answered, "O King, we are not worrying about what we shall say. Our God can save us from the fiery furnace, and He will save us out of your hands. But even if He does not, we will not serve your gods nor worship your image."

This made the king mad with fury, and he commanded that they heat the furnace seven times hotter than usual. Then the strongest of his soldiers tied the hands and feet of the three heroes, rushed with them to the door of the furnace and threw them in, clothes and all.



Instead of the men being burned, they were walking around
in the fire unhurt

So hot was the fire that those soldiers were burned to death before they could get away.

As the king looked on, suddenly he was filled with wonder, and could not believe what he saw. For instead of the men being burned they were walking around in the fire unhurt, and with them was a fourth figure which looked like the Son of God Himself. The king ran as near to the fire as he could, and called to the men to come out. They obeyed, and all the people ran together to see them. Not even a hair of their heads had been singed, nor their clothes scorched, nor was even the smell of fire upon them.

So the king's heart was changed, and he blessed the God who had done such wonders for those who trusted Him. He commanded that any one who should speak anything amiss against the God of these men should be killed. And he gave them more power.

Thus God then taught all people that no nation should ever make a law to compel any one to worship a god he does not believe in.



V

A HARD LESSON

WE WOULD think that at last Nebuchadnezzar the great king had learned the lesson that the God of Daniel was the true God, and that no man nor other god could oppose Him with success. But not yet. Proud monarch that he was, he would not yet admit deep down in his heart that the Most High rules in the kingdom of men and gives it to whomsoever He wills. In many ways he was a good man; God loved him and tried him once more. After the trial was over, the king wrote a letter to all people about what he had suffered, and this is the story:

"I, Nebuchadnezzar, was at peace with the world and at rest in my palace, and all was well in my kingdom. One night I dreamed a dream that made me afraid. So I called the wise men, told them the dream, and asked for its meaning. They could not tell the meaning, and I called Daniel to see if he could tell it.

"This was the dream: I saw a very great and high tree growing in the midst of the earth. It seemed to reach to heaven, and could be seen from the ends of the earth. It had fair leaves and much fruit; the beasts and fowls lived in the shade of it, and ate its fruit. Then I saw an angel come from heaven, and he cried aloud, 'Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit. But leave the stump, and

bind it with a band of iron and brass, where it will be wet with dew and have a part with the beasts. Let its heart be changed from a man's to a beast's, and let seven years pass over it. This decree is sent by the angels of heaven, that the living may know that the Most High rules in the kingdom of men and gives it to whomsoever He wills, and sets up over it the humblest of men.'

"Then I told Daniel that the wise men could not tell the meaning of this dream, but I was sure he could tell it, for the Spirit of God was with him. But for a whole hour Daniel was greatly troubled, and said nothing. Then I told him that I hoped the dream would not trouble him, and he said, 'O King, I wish this thing would come upon your enemies instead of upon you. You are this tree that you saw, for your greatness has reached to heaven and your kingdom to the ends of the earth. As to what the angel said, this is the decree of God that is to come upon you. You will be driven from men, and will live in the fields with the beasts. You will eat grass like an ox, and sleep in the open for seven years, till you learn that God rules on earth and not man. Whereas the tree stump remained, this means that your kingdom will be sure to you after the seven years are past. Allow me to advise you, O King, to stop doing wrong now and to show mercy to the poor, and it may be that God will give you more days of peace.'

"Then Daniel left me; but I did not heed his words. A year later, one day, when I was walking in my palace and looking out over my wonderful city, I said to myself, 'Is not this great Babylon that I have built for the house



"I was allowed my desire to live in the fields and eat grass."

of the kingdom by the might of my power and for my own honour?"

"Even while I spoke, a voice came from heaven saying, 'O king Nebuchadnezzar, you have lost your kingdom, and it shall be to you as I have said.'

"That same hour I lost my mind, and thought I was an ox. I was allowed my desire to live in the fields and eat grass, and I stayed there till my hair had grown like eagle's feathers and my nails like bird's claws. At the end of seven years, I lifted up my eyes to heaven, and

my reason returned. Then I blessed the Most High, who lives forever, and rules an everlasting kingdom, who does His own will in heaven and earth, and no one can stand against Him.

“Then I was made strong in my kingdom again, and honour and brightness came back to me. I was held in higher esteem by my people than ever before. So I praise the King of Heaven, who is just and true, and who is able to bring low those who walk in pride.”

So King Nebuchadnezzar learned the great lesson that all of us must learn if we would be happy in this life.

VI

BABYLON FALLS

IN THE remaining days of his life Nebuchadnezzar honoured God, and died without loss of power and glory. But after him the kingdom soon became weak, mainly because of weak kings. In a few years his grandson, Belshazzar, became king. The young man was neither wise, nor strong, nor good. His foes, the Persians and Medes, were troubling him on every side. They won the battles they fought against him, and soon they had taken all his lands except the great city of Babylon itself.

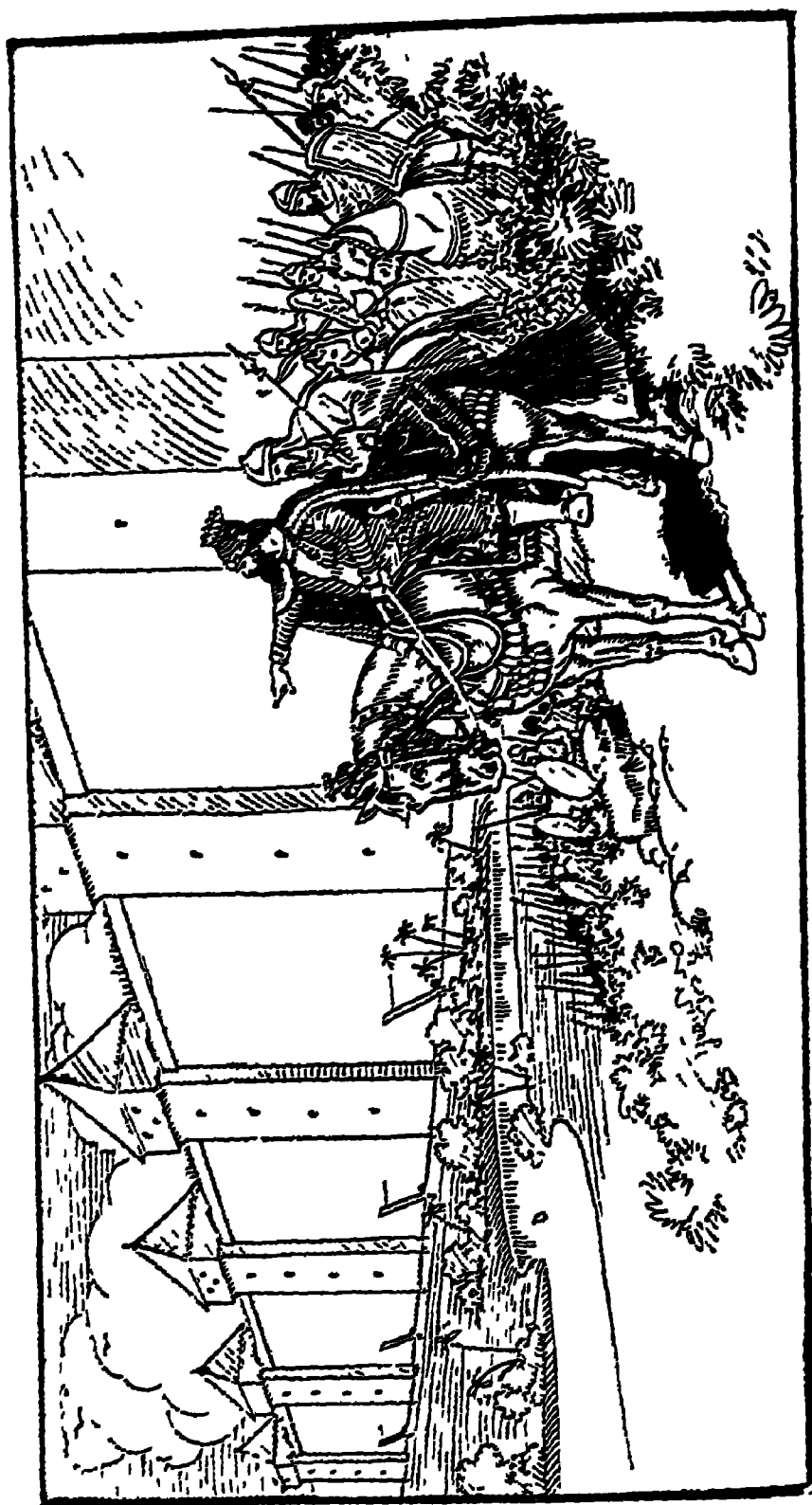
A thousand of his lords, what was left of his army, and many of his people were gathered in the city, and the great gates were shut. They had much food in store,

and could grow much more. What need they fear? They could not be starved out, the walls were too high and the gates too strong for an enemy to get in; so they could laugh at their foes for many years. Daniel was in the city too, still faithfully serving the king. He remembered what God had said about Babylon coming to an end, but the others forgot.

Leading the Persian army outside the city was Cyrus, a strong and able man. He knew he could not climb the walls nor break them down, nor yet batter open the gates, so he tried to think of some other way to get in. There was the river. It ran through the city, but on either side of it also were high walls with gates. They could not use boats, for boats would be easily seen or heard, even at night. Yet the river seemed the only way.

So Cyrus thought of a bold plan. Above the city the river ran through a low country, so low that the water would spread all over it if banks had not been built on either side to keep it in. On a certain night his men would make a great hole in one of these banks, where the river flowed against it strongly at a bend, and thus the water would run off into the lowlands. This would lower the water in the river where it ran through the city, and his soldiers could wade in through the darkness, climb up on the bridges, and be ready at the gates.

But such a plan would not work if the gates were locked and the keepers were watching. No doubt these gates were smaller than the outside ones: however, the

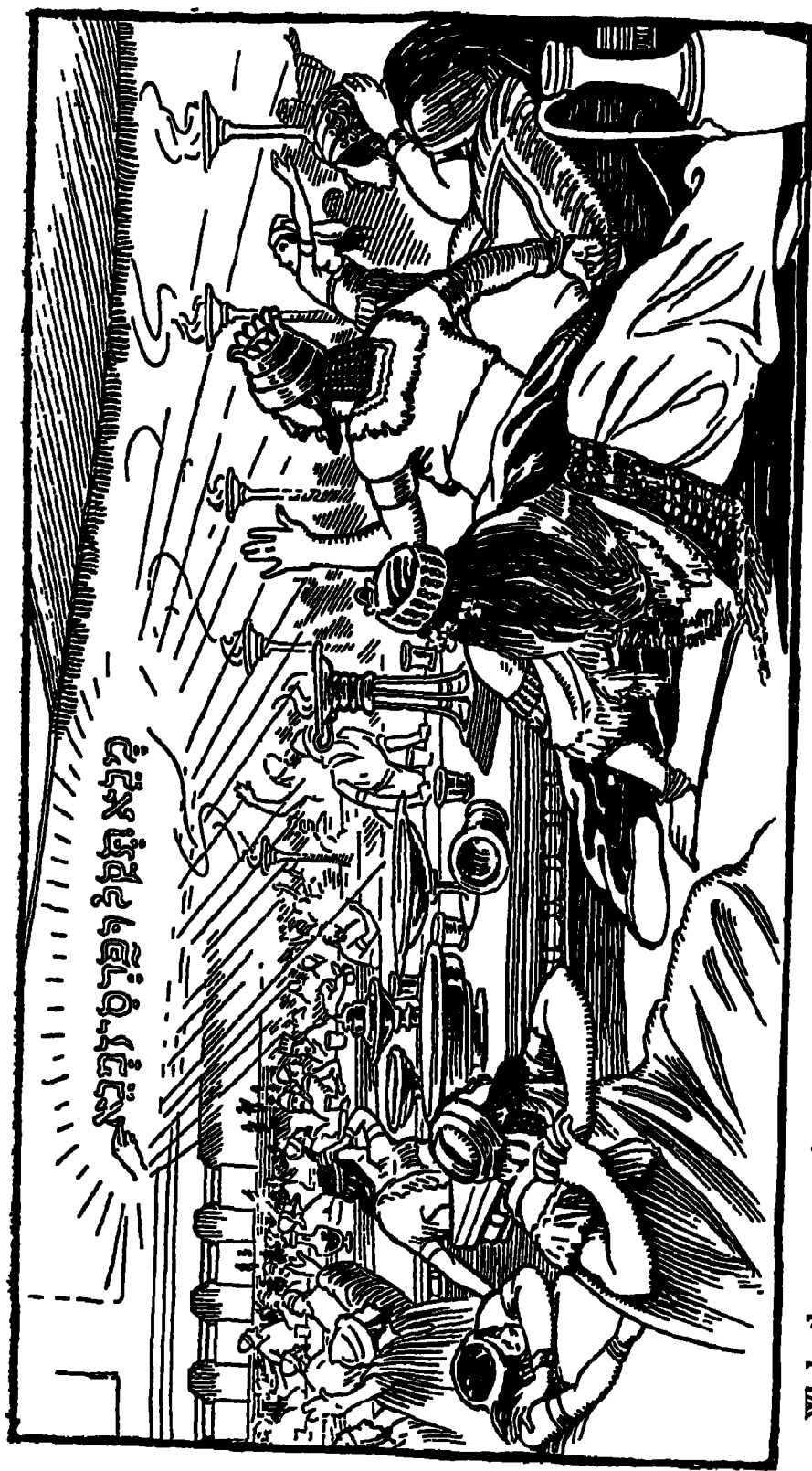


Leading the Persian army outside the city, was Cyrus, a strong and able man.

people had to pass through them to go from one side of the city to the other, and perhaps the keepers would not be so careful. If only one gate-keeper was sleeping or careless, his soldiers could get in and open up the other gates quickly. But to make sure of his plan working, Cyrus chose a night for the attack when there was to be a great feast in Babylon. At such feasts every one who could became drunk with drinking wine and overeating. Perhaps the gate-keepers would be drunk too. So all was made ready and the feast night drew on.

Within the city all was revelry. Belshazzar had invited his thousand lords to feast with him in the large hall of the palace. It is said that he became so drunk and foolish that he boasted he could drink as much wine as all the lords together. While he drank, a new thought came to him. Why not get the golden cups and dishes that his grandfather had taken from the temple at Jerusalem many years before, and drink out of them. Thus he would despise God the Creator, and honour his own god. He called for the cups and they were brought, and he and his wives, his lords and their ladies, drank wine from them, and praised the gods of gold, and silver, and brass, and iron, and wood, and stone

While they were making merry, suddenly they saw, high up on the wall, the fingers of a man's hand, writing something. The king saw it, and stopped his fun. Fear struck him, his whole body shook, and his knees knocked together. The lords and ladies saw it, and their faces turned pale. The king cried aloud to bring in quickly the workers of magic and the fortune-tellers. And he



While they were making merry, suddenly they saw, high up on the wall, the fingers of a man's hand, writing something.

said to all those wise men, "Whoever will read this writing, and tell what it means, I will clothe him in scarlet, and put a gold chain about his neck, and he shall be the third ruler in the kingdom." But none of them could read the writing, and the king was greatly troubled.

Now the queen,—no doubt the king's mother and Nebuchadnezzar's daughter,—heard about the writing and came into the hall. She told the king not to be troubled, for there was a man in the kingdom who had the Spirit of God, whom his grandfather had made chief of the wise men, who had good understanding, and could tell the meaning of dreams. Let him be called, and he would read and tell the meaning of this writing.

At the king's call Daniel was brought in. The ruler said he had heard of him, that he was one of the captives from Judea, and that he could make known any secret thing. And the reward offered to the wise men was offered to Daniel, if he would read the words on the wall and tell their meaning. The prophet of God told the king that he did not want his gifts, but that he would do as they wished. Then he stood forth before the royal throne and spoke:

"O king, God gave Nebuchadnezzar a great kingdom and glory and honour, and he ruled all the earth as he would. But when he became proud and took glory to himself, God cast him from his throne and took away his glory. He was driven into the fields and lived like a beast, till he learned that the Most High rules in the kingdom of men, and gives it to whomever He wills. And you, though you knew this, have not been humble,

but have set yourself against the God of heaven, and have brought the cups of His temple into this place, and you and your wives and lords and ladies have drunk wine in them, and have praised dumb idols; and to the God in whose hand your breath is, and whose are all your ways, you have not given glory.



The army of Cyrus rushed in

“Therefore this hand was sent by God, and this is what it has written:

MENE, MENE, TEKEL, UPHARSIN.

And this is the meaning of the thing: MENE, God has numbered your kingdom and finished it. TEKEL, You are weighed in the scales and are found too light. PERES (or Upharsin), Your kingdom is divided, and given to the Medes and Persians."

Then the king commanded that the reward should be given Daniel as he had promised. But before the gathered lords could leave the place, the sound of the soldiers of Cyrus was heard at the doorway. The gatekeepers had been drunk, and the plan had worked out well. The army rushed in, and killed Belshazzar as he fought in vain for his life. The lords were slain or made slaves, and mighty Babylon was no more. Darius, the Mede, and afterward Cyrus, the Persian, ruled the kingdom.

But Daniel was not killed when the soldiers came. Instead, he was soon given a high place in the new nation. This speaks well for his greatness of spirit and God's kind care of him. All men seemed to know that Daniel was a safe and wise man to have about, and they trusted him.

VII

THE LION'S DEN

WHEN Darius saw what an able man Daniel was, he made him the chief one of all his princes and rulers. Then the others were jealous of Daniel and tried to find some fault with him. But he was so faithful and

true about his work that they could find nothing of which to accuse him. At last they decided that the only way to work against him was to find fault with the law of his God. So they carefully worked out a plan that would get him out of their way by killing him.

A number of them went in to see the king, and said to him, "King Darius, live forever. All the rulers of the kingdom have come together, and have decided to do you great honour. They would make a royal law and a firm decree that for thirty days no one shall ask anything of any god or man except you, and if any disobey that they be thrown into the den of lions. Here is the law written out. Just sign it, and it will be a law of the Medes and Persians, which is never changed."

King Darius was so well pleased that his servants loved to do him honour that he did not think what all this might mean. So he signed the law. Then men went out to catch Daniel, for they knew he always prayed to his God.

It was Daniel's custom to pray three times a day with his window open toward Jerusalem. He heard of the new law, but it did not make any difference. We ought to obey God rather than man, no matter how great the man is. So he went to his room and prayed as usual. The other rulers spied on him, and then told the king what they had seen. This was their trap, and now, they thought, Daniel would soon be out of the way.

The king was angry at himself when he saw how he had been caught, for he loved Daniel. He did every-



King Darius did not think what all this might mean, so
he signed the law.

thing he could to save the prophet from the lions, but could not do it. The Medes and the Persians were very proud that once they made a law they never changed it. There was no way out. Daniel must be fed to the lions.

As he commanded that the noble man be thrown to the hungry beasts, he said to him, "Your God whom you serve all the time will save you." After Daniel was thrown in, a stone was placed at the mouth of the den, and sealed with the king's seal. Darius was very sad, and spent a sleepless night.

The first thing in the morning he ran to the mouth of the den and rolled away the stone. He could not see in the darkness, but he called loudly, "O Daniel, is the God that you serve able to save you from the lions?" Out of the den came the answer, "O king, live forever. My God sent His angel and shut the lions' mouths, and they have not hurt me, because I have done no wrong."

Then the king was very glad for Daniel, and he sent and had him taken up out of the den. He was not hurt in the least. But the king's anger was turned against the men who had tried to kill his faithful servant. Darius commanded that all those wicked men and their families should be thrown to the lions, even as they had planned for Daniel. And when they were thrown in, the lions, wild and hungry, tore them to pieces before they reached the bottom of the den.

Therefore the king made a decree to all people on the face of the earth, which said, "In all my kingdom let every one quake and fear before the God of Daniel,



"My God has sent His angel and shut the lions' mouths,
and they have not hurt me"

for He is the living God, and firm forever; His kingdom is everlasting and shall have no end. He saves His children from harm, and does signs and wonders in heaven and in earth, for He has saved Daniel from the lions."

Thus Daniel was greatly blessed for his faithfulness to God, and he was in favour with Darius, and afterward with Cyrus, all the rest of his life.

VIII

THE DREAM OF THE FOUR BEASTS

DANIEL was not only able to tell what other people's dreams meant, but he had dreams of his own also, which God gave him. His dreams were more wonderful and important than the dreams of other men who were not so close to God as he was. His dreams had more to do with the times in which we live now, and so mean a great deal to us, even more than they did to him. He was a prophet, and a prophet is a mouth-piece for God, a man through whom God speaks to other men. A prophet often tells men what is coming in the future, for so God warns us to be careful how we live now.

God has promised in the Bible that He will do nothing that concerns us without telling us beforehand by His prophets. So we study the Bible to find out what will come in our day. Daniel himself did not unde-

stand all that God told him about our times, and we must study deeply other parts of the Bible and also past history to see what God meant. But we dare not give the meaning just to suit our own ideas. No Bible prophecy is to be given a meaning by men, but the Bible itself makes it plain.

When God showed the great king the history of the world, He used the image of a man to make it plain, no doubt because the king worshipped images and thought about them much. But one night God showed Daniel the history of the world that was to come, and He did it in a very different way. He used beasts for the nations, for, after all, nations are more like animals than like men.

First, the dreamer saw the sea in a great storm as the winds blew hard upon it. Other verses in the Bible say that water means many people and that winds mean wars. So we have armies fighting. And what followed? Four great beasts came up out of the sea, different one from the other. Afterward an angel told Daniel that these beasts stood for kingdoms. Since God told the great king that there would be just four world kingdoms, these beasts surely stand for the four.

The first beast was like a lion, but it had eagle's wings. Then the wings were pulled out, it was made to stand up like a man, and was given a man's heart. This was Babylon, for like a lion, the king of beasts, it ruled over the earth; and like an eagle, the king of birds, it flew quickly from place to place and won over all nations. But at last it lost its swiftness and strength, and became weak as a man under its last king, Belshazzar.

The second was like a bear, which rose up on one side first; it had three bones in its mouth, and was very fierce. The Medes and Persians were like this bear. They came up on one side by the Medes ruling first and then the Persians. They were very cruel to all the nations they ruled, killing more than need be.

The third was like a leopard, with four wings and four heads. This was Greece. After Alexander, its first, great leader, died, his kingdom was divided into four parts. The four wings would show that no nation had ever moved so quickly to conquer the world, which was true.

But the fourth beast was the strangest of them all. It was like no animal that Daniel had ever seen. It was dreadful and terrible, and very different from the others. It had great iron teeth, with which it tore in pieces the others and stamped them with its feet. It had ten horns; and as the prophet was looking at the horns, there came up another horn, small at first. It pushed out three of the other horns by the roots to make room for itself, and, wonderful to say, it had eyes like a man, and a mouth speaking great things.

This fourth beast was Rome, the strongest and most warlike of all nations. The angel told Daniel that the ten horns were ten kingdoms into which Rome would be divided. And after the ten kings began to rule, there would be another ruler different from any of the others, and he would destroy three of the kingdoms. He would speak great words against God, wear out the people of God, and would think to change the times and the law of

God. And God's people and the times and the law would be given into his hand for a time, times, and the dividing of time.

This was all the angel explained about this beast, and now we will have to look to history to see more of what it was all about. We read in any history of the world that Rome was divided into just ten kingdoms. Afterward three of these were destroyed, and cannot be found today, though the other seven are still on the earth. What was this little horn that caused the three to be destroyed?

Long before this, when Jesus was on the earth, He and His disciples started the Christian church. The church grew very slowly at first, because nearly all the world was against it. It was good for the church to have trouble, for then no one would come into it who was not willing to die for his faith. But after a while the church became better known. Many came into it who were not good, and it became much like the world. As it grew larger it left God and His truth, and for hundreds of years only a few people in the world were true to God. Meanwhile the church that had left God became so popular that even kings and whole nations joined it, and they brought strange practices into it, so that one would never think that it was Christian.

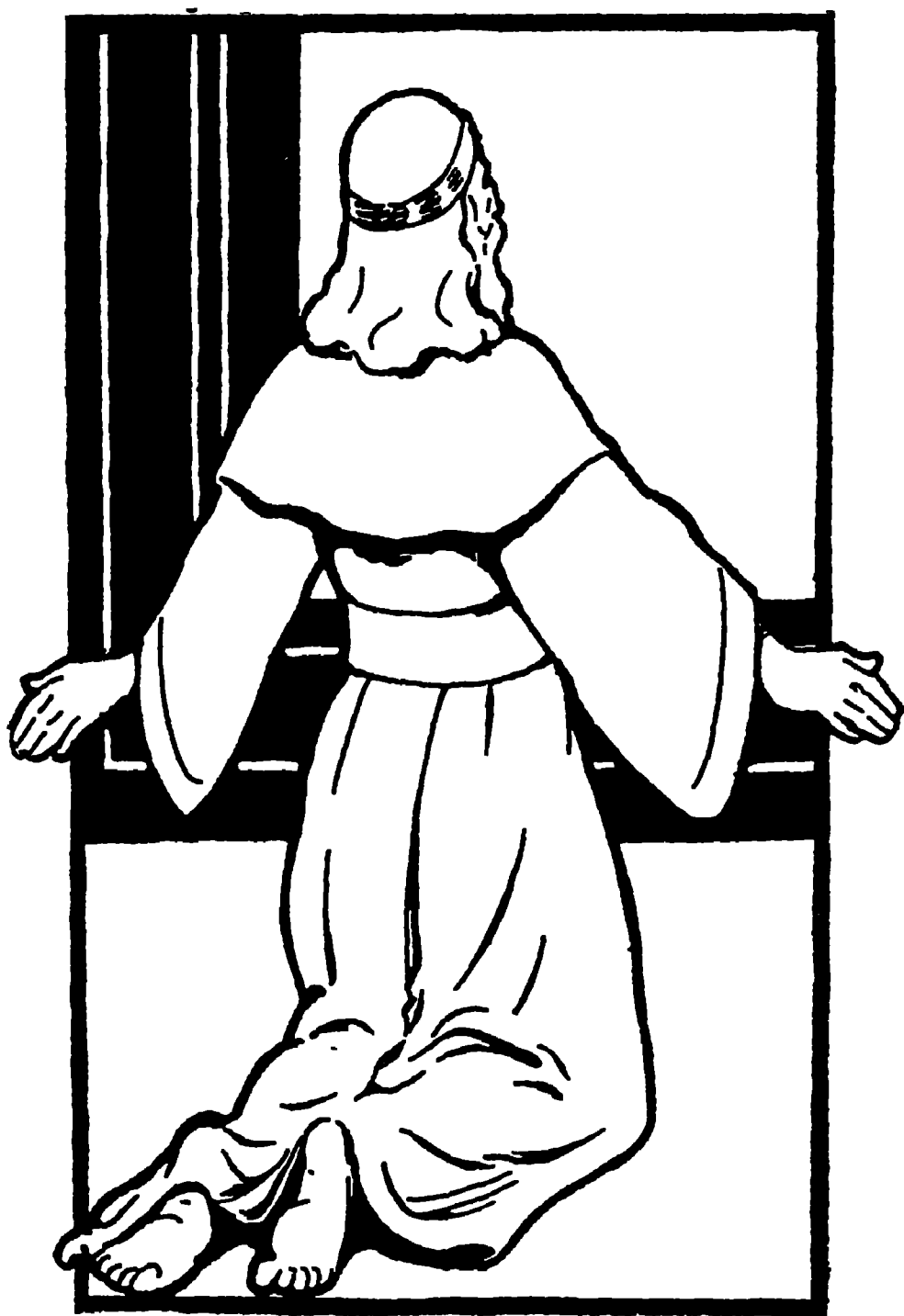
This church was the little horn. It had a head, who was called a pope. He ruled in the city of Rome in Italy. Three great nations, which did not believe as the church wanted them to, were destroyed. This power of the church was very different from nations, as we know

them, but it claimed the power to rule all nations, and it did so rule them for a time. The pope spoke great words against God by calling himself God on earth and many other such titles; and by trying to change what God had said, and to make wrong right and right wrong.

When God's faithful few people would not worship as this great church said, they were tortured, and millions of them were killed during hundreds of years. This church even thought to change the times that God has set. It made the day begin at midnight instead of at sundown as the Bible says. Against the word of God, it changed the day of Sabbath worship from Saturday, the seventh day to Sunday the first day, and boasted that it was able to do so. Today most of the Christians in the world keep Sunday because that church said so, which is against God's commands.

It changed God's law, the ten commandments, by leaving out the second one, which tells us not to make or worship images, for they want to have images in this church. To make up the whole ten commands it divided the tenth into two. Also it left out that part of the fourth commandment which says that the seventh day is the Sabbath of God to help us remember that in six days God made the heavens and the earth and rested on the seventh day, blessed it, and gave it to man for rest; and as we have said, it tries to make the world believe that Sunday is the Sabbath instead.

The angel said that this church power would last for a time and times and the dividing of time. Other writings in the Bible help us to understand what this



Daniel fasted and prayed, and asked God to tell him the meaning of his dream.

means. This length of time is spoken of seven times in the books of Daniel and the Revelation. Sometimes it is called twelve hundred and sixty days, sometimes forty-two months, and sometimes a time, times, and a half a time. By counting up each one of these we can see that it means three years and a half. which is the same as forty-two months, and twelve hundred and sixty days. (There were just three hundred and sixty days in a Jewish year.) But in Bible forecasts a day stands for a year when likenesses are used, in the same way that a beast stands for a nation and waters mean peoples.

So this length of time is twelve hundred and sixty years. Now history says that this church with the pope at its head gained its power and place in the year 538 after Christ; and in the year 1798 it lost that power and the pope was put in prison. The difference between these two dates is just 1260 years. Daniel lived about five hundred years before Christ. It is wonderful that a thousand years before it came to pass God told His chosen prophet all about this great church power, just what it would do. and, to the very year, how long it would continue.

But this was not all that Daniel saw about what was to come in the last days. He looked into heaven and saw God sit down to judge the people of the world. God was clothed in white, and His hair was white. His throne was like fire, and a flame came forth from Him. Millions of angels helped God judge the world from many great books, in which everything that men have thought, said, or done is written down.

Each one of us has an angel who guards us day and night and keeps a record of our lives. When our names come up in the judgment, our angels tell what they know. But if our sins are forgiven, Jesus pleads our cases before God, the Judge, and we are free and escape death.

The angel told Daniel that this judgment would come at the end of the world, and when all had been judged Jesus would come to His Father, and the Father would make Him King of the world. Then Jesus will come to earth the second time in great glory. He will destroy that church that sets itself up against God, and will burn up all wicked men and wicked things. The rulership of the earth will be taken from those who do not keep God's law and will be given to those who have been true to what God has said. And ever afterward they will be happy in the earth with Him as their King.

IX

WHEN JUDGMENT WILL BEGIN

TWO years later, Daniel had another strange dream. He seemed to be standing by a river, and he saw a ram with two tall horns growing out of its head. One horn was higher than the other, and the higher came up last. No other beast could stand before this ram, and he did as he pleased and became great.

Daniel looked again and saw a rough goat come from the west on the face of the whole earth and he touched not the ground, and he had a large horn between his eyes. The goat was very angry at the ram, and ran at him, broke his two horns, and stamped upon him, and there was no one to save the ram from death. Then the goat became very great; but the great horn was broken, and in its place came up four horns toward the four directions. And out of one of these horns came a little horn, but soon it became very, very great. Its greatness reached to heaven, and it cast down some of heaven's host to the ground and stamped upon them. It boasted itself to be equal with the Prince of heaven, and cast down God's truth.

Then Daniel heard a voice ask how long this would go on, and another voice answered, "At the end of twenty-three hundred days the sanctuary will be cleansed."

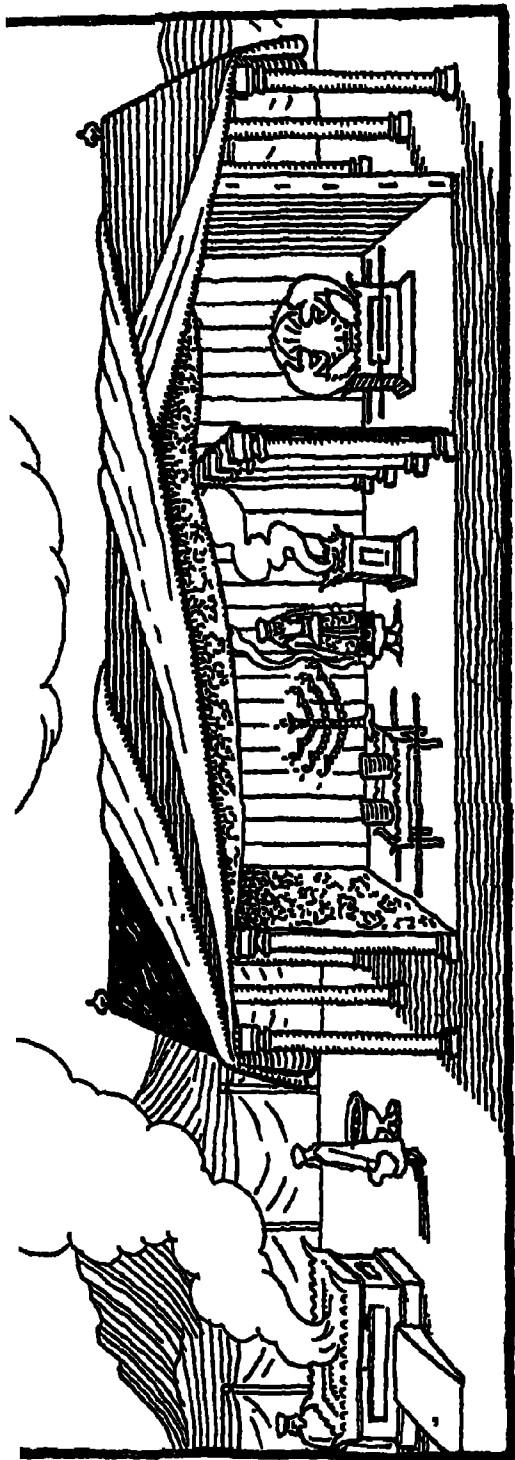
This was all of the dream, and of course the prophet wanted to know the meaning. A voice sounded and told the chief angel of heaven to make plain to Daniel what all these things meant. The angel began by saying that the main purpose in showing the dream to him was to tell what should be at the time of the end, and to assure him that at the time set by God the end would come. Then he said that the ram was Media and Persia, that the rough goat was Greece, and the large horn between his eyes was the first king. (In another chapter we have seen that this first king was Alexander the Great.) The four horns on the goat show that Greece was to be divided into four parts. As to the little horn that became

very, very great, a fierce ruler would rise, and he would be strong. He would destroy many, even the holy people. He would be crafty and proud and think himself great, and even stand up against Jesus the Son of God. But in the end he would be broken without hand.

As to the twenty-three hundred days, the angel said it was true, and no doubt would have gone on to explain it, but just then Daniel fainted and was sick several days. He wondered greatly at the dream, but did not understand it all. The last part about the days was a puzzle to him.

After he was well again he began to study about those twenty-three hundred days and the sanctuary. His mind went back to his boyhood days, to the temple at Jerusalem, which Nebuchadnezzar had destroyed. For that temple was first called the sanctuary, where God met with His people. The angel, he thought, no doubt meant that sanctuary: but how could it be cleansed when it was no more? It must be that it would be built again. So Daniel began to study in the writings of the prophets to see if they had said that his people would return and rebuild the temple. He found that Jeremiah had foretold that after seventy years in Babylon they would return to Jerusalem. At this time they had already been captives sixty-eight years. Just two more years. Glorious thought!

Then Daniel fasted and prayed, asking God to let the people go back as He had promised, and give better understanding of this strange dream. And one evening while he prayed the chief angel came again and told him that he had come to make plain that which he could



The sanctuary and its furniture.

"UNTO 2,300 DAYS; THEN SHALL THE SANCTUARY BE CLEANSED."
2,300 PROPHETIC DAYS EQUAL 2,300 YEARS

"70 WEEKS ARE DETERMINED UPON THY PEOPLE" 490 YEARS			
BC 457	BC 408	AD 31 27	AD 34
7 WEEKS 35 SCORE 6 2 (62) WEEKS OR 434 YEARS		1 WEEK OF 7 YEARS	

AD
1844

1,810 YEARS

A chart of explanation concerning the 2300 years.

not understand about the dream. He went right on from where he had stopped and made plain the part about the days.

That we may understand what the angel said, it will be well to know first what the sanctuary is and what its cleansing means. We know that God's Son Jesus came down to this world nearly two thousand years ago to live and die and be raised from the dead to save men from sin. The people who lived before He came could know this, too, for God told them as soon as man first sinned that Jesus was coming. But while they knew it, they were apt to forget about it. To help them remember, God told Israel, His chosen people, to build a sanctuary. Moses their leader was allowed to look into heaven and see the sanctuary that God has there, that he might make the one on earth just as near like that one in heaven as he could. So he made a large tent with two rooms in it and a court about it, and in the rooms and court he put certain furniture,—an ark, an altar, a table, a candlestick, a large water basin.

There were priests with this sanctuary, who had charge of its services. And every day, whenever any one of the people sinned he would bring a lamb to the gate of the court, confess his sins over its head, and then kill it. This lamb stood for Jesus, who was to die for sinners. The priest took the blood of the lamb into the sanctuary, and this meant that the man's sin went into the sanctuary. Soon there would be many sins inside, in the same way that sins are written down in the books of heaven. So on a certain day at the end of a year

the sanctuary would be cleansed of all its sins, and thus the people would be forgiven.

Every person would be sure that every sin of his was in the sanctuary before this certain day. Then all gathered around the place, while two goats were brought. One goat, which stood for Jesus, was killed, and the priest took some of its blood into the sanctuary. Jesus never sinned, so His blood, or life, could take the place of the sin. Then the priest came out with the sin and put it on the head of the other goat, which stood for Satan. This goat was taken out to die, since Satan is to be punished for all men's sins that are forgiven. You can see that all this was a form through which the people went to help them remember.

What these people did every year here on earth, God does once for all in His sanctuary in heaven. That is, He cleanses His sanctuary once at the end of the world. And this cleansing in heaven is the judgment, when all men's cases are decided for life or death. The books tell whether your sins and mine have been confessed or not, and the records must be looked into, to see if we are to be saved or lost. Every sin that has been confessed in Jesus' name is blotted out, and thus the heavenly sanctuary is cleansed.

When the voice from heaven said, "At the end of twenty-three hundred days the sanctuary will be cleansed," it was the heavenly sanctuary that was meant, not the one on earth. Since a day in prophecy means a year, the voice really meant, "At the end of twenty-three hundred years the judgment will begin." This time would

be easy to count up if we knew when the years began And that is just what the angel had now come to tell Daniel.

He said that the time would begin when a command was given to build Jerusalem again And history tells us that that command was given 457 years before Jesus became a man Counting 2300 full years from the time that command was obeyed, we reach 1844 years after Jesus on the year 1844, as we say it. Some people are now living who lived in 1844, so it was not long ago In 1844 the judgment of every one who ever lived began in heaven

The chief angel also told Daniel the very year when Jerusalem would be finished, and the very years when Jesus would be baptized, when He would die on the cross, and when God would cut off Israel from being His chosen people He told it by telling how many years would pass after the command to rebuild Jerusalem, to reach each of these events Since all these events came to pass in the very years he said, we are sure of the year 1844 for the beginning of the judgment in heaven

Nothing happened on earth to show that the judgment began in 1844, except that before that time men in different parts of the world were moved by God to preach to the world that judgment would begin then These men thought that the judgment meant the coming of Jesus the second time, but they made a mistake in this part of their preaching, for God did not say so in the Bible The judging of men takes time, and Jesus comes after it is finished Because the judgment preach-

ers of 1844 were mistaken as to all that would come in that year, many people scoff at them now. It is well to remember that they were right about the time and the judgment.

Because Jesus did not come and bring an end to sin in 1844, many are now saying, "Where is the promise of His coming?" and "My Lord delayeth His coming." The Lord says to us, "Watch," for He will come "as a thief in the night" to those who are not watching. God is delaying, not to make us wait, but that every one who will may have a chance to turn to Him.

Many years have passed since 1844, and no doubt by this time God is taking up the cases of the people alive on earth today. We do not know when He will come to your name in the books, or mine; but we do know that when He has passed upon our cases there is no more chance for us to change our lives. He will say: "Let him that is holy be holy still; and let him that is wicked be wicked still." Court is now meeting in heaven, and every sin should be confessed as soon as it is known, and we should be living every day as we will want to be when the great Judge comes to our record in the books.



X

DANIEL'S LAST DREAM

DANIEL was greatly troubled because his own people in Babylon were fast forgetting God, and he was afraid that because of their sins God would not bring them back to rebuild their home city, Jerusalem. At times the prophet would spend many days in prayer that God would forgive their sins and restore them to freedom. At one time, after spending three weeks in prayer, eating very little food, Daniel and some others were sitting on the river bank. Suddenly the prophet looked up and saw a man in white linen with a golden belt about him; his face shone like lightning and his eyes like lamps, and when he spoke his voice sounded like many people speaking together.

The men with Daniel did not see the man, but fear came upon them, and they left him and ran away. Then Daniel fainted, all his strength left him, and he fell to the ground. But the chief angel, for such he was, lifted him to his feet, and told him that God loved him, and that his prayer was heard even when he began praying, but that the king of Persia did not want his people to return to Jerusalem, and the angel had been working with him all this time. Sometimes our prayers cannot be answered in a moment, but God begins to work for us as soon as we ask Him.

Then the angel said that he had come to tell Daniel what would come in the last days, but the prophet was so



Alexander the Great takes a city

weak that he could not listen. Another angel came and gave him strength, and then he was ready to hear. The troubles that his people were to suffer seemed more than he could bear to think of. The angel went on to tell about the future, beginning at Daniel's time.

He told how the fourth king of Persia would fight against Greece, how Alexander the Great would rise up and be very strong, but would die young and Greece would be divided into four parts,—north, east, south, and west; how for many years the king of the north (he ruled the land which is now part of the Balkan coun-

ty in south-eastern Europe, which has been long held by Turkey) would have wars with the king of the south (Egypt): how the great emperors of Rome would win the world; and what terrible times God's people would have, yet how God would help the faithful through it all.

The angel's foretold story then passed on down to events near our own time. All that the nation of France did about a hundred and fifty years ago was made known to Daniel twenty-five hundred years ago. He said that that nation would turn against God, and would worship force and reason; that it would do away with marriage, and turn against everything that was called Christian. This France did, and there followed many wars in Europe, with the great Napoleon leading the French. He said that the king of the north will fight very hard, but that he will finally be driven out. He will place his capital city "between the seas in the glorious holy mountain," "yet he shall come to his end, and none shall help him." As soon as the king of the north comes to his end, there will be troubles and wars such as never were before, and Jesus will come in the clouds of heaven to save His people. After these events, in the last days of this world's history the prophecy says that all nations of earth will meet with their armies in the Holy Land at a place called Armageddon, and the last great battle will be fought. But God will take a hand in it and destroy all the lovers of sin and war. The lovers of peace, who have had no part in the battle, yet who have faced death for their faith, will be gathered out, every one whose name is written in the Book of Life in heaven.

Then those who sleep in the dust of the earth shall awake. Some will come forth to be destroyed by the brightness of the coming of Jesus, for they despised Him while they lived. Others will come forth to be caught up with the living few who have waited longingly for Jesus to come, for they went down to their graves looking for Him, and together all these righteous will go back with Jesus to heaven, and because they have been wise and have turned many into the right way, they will shine as the stars forever and ever.

XI

THE TIME OF THE END

AND now the work of Daniel was almost over. He was an old man. Nations fell and others rose, but he lived on, kept by the power of God. Kings followed one another, each one hating the last, yet all loving and respecting this firm and good man of God. He was but a man, yet there is no word of any mistake he ever made. No doubt he came the nearest to being a perfect man of any that ever lived. Yet in common with all men he must die.

The angel said to him. "Daniel, close the words of your writing, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

To seal the book of Daniel does not mean that men could not read it, or that it was hidden away somewhere

All down through the years since his time the people of God have had the book to read. But because God had sealed it, they could not understand it. And after the angel told Daniel this he also told him when the time of the end would be. It would come at the end of that twelve hundred and sixty years of which he had spoken before. We have found in our study that these years ended in the year 1798, nearly a hundred and fifty years ago.

The time of the end is not the end of time. The end of time is the very hour when Jesus comes, and means the end of the world as it now is. But the time of the end is a period of years just before the end of time. It is the time when God will be closing the world's affairs and God's people will be preparing for His coming.

Just as the angel said, Daniel's book was closed till 1798. Then for the first time men in different parts of the world had their minds open to study and understand it. Never before had its real meaning been open as it was then and since then. It is now unsealed, as God said it must be, and no one has a right to say that it cannot be understood. A prayer to God for understanding will open it to any one who is honestly seeking the way of life.

"Many shall run to and fro, and knowledge shall be increased," said the angel. How true this has been! Men have made more progress during the past hundred years than they did in all the other nearly six thousand years of the world's history. Up until a hundred years ago men were doing things in about the same way other

men had done them before the flood. But at the time of the end men began to discover and invent, and now we have the steamship, the steam train, the submarine, the aeroplane, the motor car, electric trams and lights, the telephone, the telegraph, the wireless, the talking machine, the moving picture, the printing press, the camera, tractors, harvesters, machines for doing almost everything that human hands can do; newspapers, books, and a thousand other wonders that cannot be named. And all these God has moved men to invent in this age, that the gospel of His kingdom may be carried quickly to the ends of the earth, that every one who will may be saved at the end of time.

Daniel wondered greatly at all the strange things the angel had told him, and he wanted to know more, and to understand better what he had already heard. But now to all his questions the angel said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end, even to you. You will rest in the grave till the end, and then you will come forth in the bloom of youth to have your part with all those who live in the earth made new."

So Daniel now sleeps in his grave, waiting till the voice of Jesus shall call him forth. And we are alive in the time of the end, when he longed to be alive. Many who read these pages will never see death, for Jesus is coming before many men now living will die. Whether we will live forever, or be destroyed when Jesus comes, all depends on how we heed and follow what we have read in the book of Daniel.

